

Nocturnal Revels:

O R,
UNIVERSAL INTERPRETOR

O F
DREAMS and *VISIONS*.

PART I.

Shewing the Nature, Causes and Uses of various Kinds
of DREAMS and REPRESENTATIONS.

IN ELEVEN CHAPTERS.

Of Historical Narratives of

Apparitions and Remarkable Providences,

From Scripture and History.

PART II.

Shewing the Signification of all Manner of
DREAMS, alphabetically arranged.

According to

ARISTOTLE
ARTIMEDORUS
LORD BACON
BAXTER
BOOKER
CARDAN
ASHMOLE

CULPEPPER
MELANCTHON
JULIANUS
LILLY
THEMISTIUS
THEOPOMPUS
TRYON, &c.

To which are added Quotations from the most celebrated POETS.

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T H E
P R E F A C E.

THOUGH many ignorant people have in all times, and do frequently at this day, make many ridiculous and superstitious observations from their dreams, yet notwithstanding the essential nature and use of dreams may justly be said to be neglected; because, instead thereof, vain and idle notions are embraced; which is just as if a man should go to chop with a saw, and to saw with an axe; in which the instrument he uses may be good, but being absurdly employed, serves to no other purpose, but to his own detriment. And yet ought not this common abuse of misconstrued dreams, to derogate at all from the worth of the thing itself duly regulated, any more than because some men are drunk, therefore we should, with Lycurgus, cut down all the vines: or because many people surfeit themselves with their victuals, therefore we should forsake our food; and because we see some prejudice their health by tampering with medicines that they understand not, therefore we should abandon all sorts of physick.— There is nothing more certain, than that every thing has two handles; and so wretchedly degenerated is the human nature, that we are still ready to lay hold on the worst.

THE PREFACE.

worst. Thus we turn religion into superstition, and those things that are most useful, into those that are most destructive: but all this happens through our own ill conduct, and the error and ignorance of our minds, not being able rightly to distinguish between things that differ.

But to clear and rectify such mistakes, I have presented, in the second part, an interpretation of all manner of dreams, according to the most celebrated authors, digested into an alphabetical order, for the more easy finding of any dream, comprizing all that has been heretofore written on this subject, to make it an **UNIVERSAL and COMPLETE DREAM BOOK.**

THE EDITOR.

INTRO.

INTRODUCTION.

ALTHOUGH by the degeneration of mankind, Dreams are become a by-word to many, and serve only to be derided and scoffed at ; yet essentially, and in themselves, they may unto the wise and considerate discover great secrets both of time and eternity ; which will further appear, if we do but consider that there is scarce any thing that yields so true and great a figure and similitude of the condition of the soul after death, or in the state of separation, as dreams.

For as death is a full period to all the senses and outward faculties of the human life, the very same is sleep, during the time thereof ; for if a man should sleep seven or eight days, nay, if possible, seven years, when he awakes, it would be no more to him than one night : by which it plainly appears, that sleep is a temporary death to the sense, where no distinction, length or shortness of time, is measured. Therefore in sleep all men are, as it were, totally dead, as to the sensitive and distinguishing power of nature, and the time passes away as if he were in eternity, insensibly to all the outward properties ; for what happens to the soul in dreams, is somewhat like, or a notable resemblance of that which attends it in its separated estate, whether in the good or in the evil.

Thus in dreams the soul enjoys a more compleat and unmixed pleasure and delight than is possible for any person to enjoy when awake and in the use of the most perfect senses : for then, fears and apprehensions of losing the pleasing objects, or jealousies of others sharing with him therein, or one thing or

other is apt to crowd in, and interrupt his joy. But in many dreams the horizon is all light and clear, without any interposing cloud, and the whole seems to be so real, that nothing we possess in this world, can for the time be more. Insomuch, that these joys and pleasing transports do oftentimes awaken the sensitive power of the outward nature, the thoughts and consideration whereof, is very delightful to the mind, even after the waking of the body. As on the other side; let us suppose a man in a terrible melancholy frightful dream, was never to awake, but to continue eternally in this imagined agony and dread, what a disconsolate state and condition would this be to the soul, where all these fears and troubles are apprehended to be essential, as indeed they are, during the sleep of the sense: but when the soul is thus perplexed, and in this terrible fear and horror, it violently seizes on the body as its natural house, and with its fierce motion awakes it, and causes the very flesh to tremble. And then the soul and spirit is glad and rejoices that it hath escaped those dangers it apprehended; whereas if it had not been cloathed with an human body, it would have been destitute of any such refuge, to ease itself; by which it appears, that dreams are a figure or resemblance of the condition of souls after death.

Nocturnal

Nocturnal Revels :

O R,

An UNIVERSAL DREAM-BOOK.

CHAP. I.

Of the time of dreaming; treating of sleep, shewing its nature and causes, and describing the internal senses. With a digression about such as walk in their sleep, and the disease known by the name of the Night-mare, shewing its cause and cure. Also several strange instances of sleep walkers.

IT cannot surely be looked upon as impertinent, in a general history of dreams, to say something of sleep, which is the time or season of dreaming: for tho' there are many that dream waking, yet waking dreams come not under our present cognizance. And therefore sleep, being the stage whereon those fancies or representations are acted, and the time in which our souls are taken up with the business of dreams, it will be necessary in the first place to define it; which I shall do thus:

Sleep is the natural rest of a living creature, wherein there is a partial and temporal cessation of animal actions, and the functions of the external senses; caused immediately by the weakness of the animal faculty, proceeding from a sweet and stupifying vapour, arising from the concoction and digestion of the alimentary food, exhaled from the stomach,

B 2



mach, and thence ascending to the brain, and watering and bedewing it with unctious fumes, whereby the operations of the senses are for a time obstructed, to the end the powers both of the mind and body may be recruited, refreshed, and strengthened.

This is a general description of sleep, and of the causes of it. But besides the exhalations from the concoction of their food received, and the native frigidity, or coolness of the brain, congealing those exhaled vapours, there are many accidental causes, which by consuming the spirits, occasion sleep; as, over-much weariness, immoderate heat, intense cold, over-much evacuation; also things which pleasingly amuse, or charm the spirits, as music, the murmurs of soft falls of water, profound cogitations, darkness, or the departure of the sun from our horizon; for all light is both active and actuating; so the sun being the vehicle or image of intellectual light, and foundation of light natural, not only heats and vivifies, and communicates a certain briskness and cheerfulness to all creatures, by his presence, but also by his withdrawing or absence, strikes a certain occult and doleful sense of sadness on the spirits of all animated creatures, by reason of the defect of his exhilarating beams. Lastly, there are certain stupifying medicaments drawn from somniferous herbs and plants of the vegetable kingdom, as poppies, lettuce, opium, and the like, which are easily able, by their vaporous quality, to overcome the brain, and thence occasion sleep.

From all which it appears, that the material cause of sleep, is a vapour exhaling and ascending the brain, which vapour sometimes proceeds from diseased corrupted humours, and then the sleep is not natural, but unsound, troublesome, and the symptom of an approaching disease. The natural vapour is that which either ariseth from the concoction of the aliment in the stomach, which generally causeth a man's first sleep, which therefore is more sound, deep and vehement, by reason of the more gross exhalations,

tions, and of the impurity of the vapours; or else 'tis the boiling up of the more fervid blood, which commonly causeth morning sleeps, which are more sweet, light and apt for dreams; but when the same is too long continued, 'tis apt to fill the head with vapours, which being so over-filled, is disturbed and aches, and occasions rheums and consumptions of the lungs, and many other inconveniences; which all people should take special notice of, and endeavour to prevent, especially the nice and slothful of the fair sex, who both by their constitution and want of exercise, and ill customs in this kind, do more abound with moist humours, and by consequence are more obnoxious to those mischiefs.

The form of sleep consists in a free and willing cessation of the external senses; for when they are bound and obstructed with a soporiferous vapour, the external actions of the animal functions cease.

Now here we must observe. That as the outward senses are five, *viz. hearing, seeing, feeling, tasting, and smelling*, of which, if any one remain free, and not affected, sleep cannot be perfect; as where any one of them, in a person that has the use of them all, happens to be affected, such a person cannot be said to be composed: so there are also four other senses called internal, because seated within the brain, and whose objects are not only the species of things present, but they perceive the sensible species of things *absent, past, and to come*.

1. The first, called the *common-sense*, where all the divers objects apprehended, or rather communicated by the outward senses, are assembled and gathered together, to the end they may afterwards be compared, distinguished, and discerned, the one from the other, which the particular senses could not do, being every one attentive to his proper object, and not able to take cognizance thereof, or of his companion; for to speak properly, we know not what we see *simply by our eyes*, or hear by our *ears*, but by our *common-sense*, which judgeth rightly thereof, the other being

but the *organs*, to bring the representations of things thither, to be censured and judged of; whence properly all their objects and offices may be said to be his.

2. The *Fancy* doth more fully examine the species perceived by the common senses, whether of things present or absent, keeping them longer, and thence making new and compounded images or conceits of its own. Its objects are all the species communicated thereto by the common-sense, whereby (especially in those that are melancholy) it fancies many other things, as centaurs, chimeras, and a thousand odd forms which never really had a being in the nature of things: yet it must here be noted, that the parts thereof do always consist of such things which we have either seen, read, or heard of; it is (or ought to be) in men, governed or regulated by reason; but in beasts, it seems to be the highest faculty their nature is endowed with.

3. *Judgment* (or reason) is a superior faculty in man, appointed to rule over all the rest, the guide of actions, or judge of the little world, to approve of what is good, and reject what is evil.

4. *Memory* is a retentive faculty of the soul, whose office is to register up all the species which the other senses have introduced, that they may be forth coming, or ready when occasion shall serve. Whence some, to illustrate the use of all these powers, have compared them to a *court of judicature*; the *outward senses* being as *solicitors*, that bring the causes; the *common-sense* as the *master of requests*, who receives all their informations; the *fancy*, like the *lawyers* and *advocates*, that bandy the business to and fro in several forms, with a deal of noise and bustle; *reason* as the *judge*, that having calmly heard each party's pretensions, pronounces an upright sentence; and *memory* as the *clerk*, records the whole proceedings.

Whether these several faculties have *distinct seats*, or *cells* in the brain, has been much disputed by *anatomists*, *physicians*, and *philosophers*: the great argument

ment of those that would have it so, is, that 'tis certain by experience (which they confirm by many instances) that sometimes one of these may be hurt, and the other remain sound; as that the *fancy* may be impaired, and yet both the *judgment* and *memory* remain unhurt; the *judgment* cracked, and yet the *fancy* and *memory* active; and the *memory* spoiled, and yet the *fancy* and *judgment*, as to things present, good. But 'as in the stomach, by several distempers, several faculties are hurt; as by moist diseases, the retentive; by dry, the digestive; and yet it will not thereupon follow, the digestive and retentive, have distinct organs or seats; so it may possibly happen in these faculties of the brain, without assigning to each a distinct cell, tho' the common opinion, and for ought I know it may be true, is, that the *fancy* resides in the foremost, the *judgment* in the middle, and the *memory* in the hindermost ventricle of the brain.

And now, to reduce what has been said of these internal senses to our present subject, we are to observe that the *imagination* is ever busy, and (as far as I can perceive) never sleeps; the *judgment* or *reason* is impeded, or hindered from acting, especially after its common way, or outward fashion, when a man sleeps: the *memory* is sometimes more, and sometimes less clouded and obstructed, according to the nature of the fumes sent up; and hence it comes to pass that we have sometimes a more confused and sometimes scarce any apprehensions or remembrance of our dreams when we awake. But of this we shall have occasion to speak further in our following discourse.

And now having thus treated of sleep, as being the time of dreaming; give me leave (for the satisfaction of the curious) to conclude this chapter with a brief account of two strange accidents that are wont to happen to some people in their sleep: that is to say, of such as *walk in their sleep*, and of such as are troubled with that which is called the *incubus*, or *night-mare*.

As touching the first of these, that some people there are, who whilst they are fast asleep, leap out of their beds, unlock doors, go into the streets, and sometimes on tops of houses, or other dangerous places where they would not go when they are awake, upon any account ; and if not interrupted will again return to their beds : the matter of fact, I say, that such persons there are, is so notorious, that I need not spend time in the proof of it, because I believe there are but few, but know, or have been most credibly informed thereof, among some of their acquaintance. But the cause or reason of all this is more occult ; which I shall therefore endeavour to discover, as it occurs to my present thoughts.

'Tis observable, that those who have these vagaries, are generally (and I think I may say always) young people, in the flower of their years and strength, of sanguine complexions, active, sprightly, and full of blood ; I am therefore of opinion that this comes to pass by that abundance of blood swelling, and as it were frothing out, boiling and active spirits ; which ascending to the brain, stirs up and stimulates its faculties, whereby it performs its action to these strange motions and effects ; so that the body by the impulse of the animal spirits, which contains in the brain the strength of the nerves and muscles, which are the instruments of motion, is carried forth, and even in sleep excited to those actions. For persons of this condition, are of a thin and curious texture, small of bulk, but of great agility, and a fervent mind ; whence, if they can but take hold of any thing with the fingers and toes, being then void of all fear, because insensible of any danger, they sustain themselves thereupon, and accomplish such things, as when awake they would dread to attempt.

But if in such bodies the humours shall be fermented to a lesser degree, and a smaller ardor and agitation of the spirits, then they only talk, cry out, move and fling themselves about, as if they would jump out, but yet still contain themselves in their beds ;
because

because the spirits are not strong and violent enough to raise the body. And the proper cure for this, I conceive, will be to use a spare diet, and perhaps in some cases to bleed; and especially to endeavour to keep their minds in a cool temper, without inflaming it with passions.

As for those that in their sleep are troubled with the *incubus*, or *night-mare*, they seem to be of a temper quite contrary to the former, and are melancholy, of few and gross spirits, and abounding with phlegm; and in children and young people is occasioned through fear, and supine sleeping, and lying on their backs: and tho' the vulgar, when they are thus affected, are apt to conceit that it is some external thing comes and lies upon them, which they fancy to be some ghost or hobgoblin, yet the truth is, it proceeds from inward causes. This disease being an obstruction of motion, or an interception, especially of breathing and speech, with a false apprehension of some heavy thing lying upon their breasts, and as it were stifling them; occasioned by reason that the free penetration of the spirits to the nerves, is hindered, the passage being stopt by a furcharge of the aforefaid humours.

This happens most to such as use to lie upon their backs; and whilst it is upon them, they are in a great agony, being unable to speak, but to do it with imperfect groans; yet if any persons speak to them, and call them by name, the animal spirits being excited, force their way, and the oppression ceases; or if they can move, or turn the body on one side, and especially if the breast be rubbed, to dissipate the humours. The cure is to be effected by a regular diet, and such as may generate good spirits, and prevent the increase of melancholy and phlegm; avoid full suppers, and excess in liquors, which oft occasion the disease: use convenient purging, and sometimes breathing a vein may be convenient; especially in women, in certain obstructions peculiar

to that sex. The black seeds of the male piony are much commended in this distemper.

And for their sakes who may be troubled with this disorder, I have here subjoined what that famous Physician *Etmullerus*, says upon this subject, *viz.*

The night-mare is either accidental or habitual; the former is occasioned by the distention of the stomach, with wind or crudities, and prevails when persons are asleep, and lie upon their backs: for then the stomach dilated presses the midriff, and muscles of the breast most, and so incumbers the descent of the one, and the dilatation of the other, which are necessary for respiration. Thus the blood stagnates in the lungs, and the person is not able to speak or breathe freely, but fancies himself pressed by some particular object. The habitual is occasioned by some acid lymph that disorders the spirits, and creates a paralytic or convulsive disposition of the nerves of the midriff, and muscles of the breast; which by consent cramps those of the wind-pipe, whose contraction raises a sense of strangling, and abolishes the powers of an articulate voice. Hypochondriac and scorbutic persons are most subject to this habitual sort; which is frequently attended by red spots in the skin, and seems to be near akin to an epilepsy. Sometimes it is the effect of worms, and equally attacks the patient both by *night* and by *day*.

The symptoms are, difficult respiration, for the most part in time of sleep, soon after eating, and imagination of something heavy, pressing the breast, a querulous inarticulate noise, and an inability to move; and after the person is awake and the paroxysm is over, a weariness of the limbs, anxiety of the breast, and palpitation of the heart.

The cure consists in evacuating the stomach, regulating the diet, avoiding sleep soon after eating, and obviating convulsions. First, let vomits be exhibited, or if that cannot be conveniently done, purge with the extract of black hellebore, sweet mercury, and extract

tract of troches, alhandel mixed with oil of amber, or with the pills called Aloephanginæ, and elixir proprietatis.

And thus much I thought fit, having this opportunity, to say of these two nocturnal disturbances, before I left the section of sleep, conceiving it might be of use and satisfaction to the curious reader: to whom also the following instances of persons so affected, will not only confirm the truth of what has been already laid down, but also diverting.

1. The following relation was sent me by a worthy friend.

“ Sir, I knew a person about seven years ago, that would rise in his sleep and unlock the chamber door, and go down two pair of stairs, and then open another door in an entry, and so into his yard, and then into the stable, and take out his best horse, and saddle and bridle him, and then ride some miles about his grounds, and return home and unsaddle his horse, and make fast all the doors after him, and then go to bed again. His wife being willing to prevent a habit that might be so prejudicial, did with the advice of his friends, tie him down (with a rope) and at the time he used to rise in his sleep, finding himself obstructed (by his being tied down) he gave a great groan, and then struggled hard, and broke the rope wherewith he was tied, and went to do as his usual manner was; but his friends stopped him, which awaked him; and at his being so awaked, he was surprized and fell into a swoon, and they took him up, and put him into his bed again; but he complained of his back being strained, and so died in two days after.”

This remarkable account can be attested by several persons of undoubted credit, &c.

2. One *Jenny Sedgwick*, a maid servant to Mr. *John Wetherilt* of a town called *Swillington* in *Yorkshire*, was famous for talking in her sleep; for she would talk in her sleep all night, and sometimes would rise out of her bed, and walk about the house: once

she arose and came thro' the room where I lay (says the relator) and by the light of the fire, I observed her to take a mug off a shelf, and holding it to her mouth, said, *Mr. Backhouse, you are welcome from York, here's to you*; and then she set down the mug, and returned to her bed; but running against the door, awaked, and fell a crying, and scolding at her master who lay in the same room, for pulling her out of bed, &c. I assure you that none of us could sleep a whole night for a month or six weeks together till she got up, for laughing at her talk. if I should write all I heard and remember, it would fill a quire of paper. I'll give you a few instances: (But first note, that she would never utter any thing that was said to her; but whatever she said herself, were it good or bad, she would reveal in her sleep :) she had a sweetheart, a shoemaker by trade, who lived in a town called *Knewstrop*, about two miles from *Leeds*, and as many from *Swillington*; he used to take her behind him on his horse and bring her almost home, to ease her; which we knew not till she told us in her sleep; which was thus: says she to her friend, *yonder is my master, if he see me, he will jeer me to death: I will leap off and hide myself in Blaram's Garden* (which had a very high stile into it) so she gets out of bed, and goes to her master's bed, which was very high, and gets one leg upon his bed, and strove to get up the other, but could not, whilst we fell a laughing so loud, that the folks of the next house heard us; and at last she awoke, and cried and scolded at her master, as before; she was no sooner in bed, and fell asleep, but she began to talk again: at which we laughed very loud, and she louder than any of us, being all the while asleep. Her master having *Latin* books, she thought he knew by them those things he jeered her with, and hid them one after another; but one night in her sleep, she called to a maid of her acquaintance, and said, *now I dare say any thing, for I have hid all my master's conjuring books*; by which means he found them. I will only tell you one passage more of her, perhaps worth considering

dering: she had formerly lived in a tavern at *Newcastle upon Tyne*, she running in a fright down the stairs, broke her leg, and in her sleep begun the story of it, calling, mistress, mistress, do you see how the blood runs out of such a place, naming of it, and putting her leg out of the bed, which was very near the floor, and sat up, putting her hand into the chamber-pot, and bathing her leg, cried out very piteously, oh, pain, pain! oh, pain, pain! for a long time; insomuch, that I would have awaked her, but they would not let me do it: and so far as I can judge, she wept, and was really in pain. This I think was very strange she should dream so very sensible of a thing so long past

3. The *Duke of Holstein* had a cook who often walked in his sleep, being then in a dream, and one time went down out of his chamber, and having passed through a great wide court, came into the kitchen, and got into the well, straddling with his feet, and with his fingers, clinging so hard to the sides of it, that in this sort he descended with nothing but his shirt on, till he came to the water, which wetting the tail of his shirt, stuck so cold on his heels, that he awaked, and began to cry out, O my leg! help me, help me! The folks of the house awaked with the cry, and having some knowledge of the voice, after having sought some time for him, they at last found him hanging in the well; and thereupon they reached him down a ladder, with a candle and lantern; but that way not doing, they let down a great bucket, bidding him put his right foot into it, and with his hands to hold fast by the chain of the well; by which means he was drawn up, having been almost frozen in the well: so they carried him forthwith to bed, where he lost his speech, and opened his eyes very seldom, and that with great pain; at length he began to stir a little, and to mutter forth some words but vomited exceedingly: the next day he came to himself, and talked, and told them how that night that he was so in the well, he dreamed that



he was walking, and with stumbling had like to have fallen, and that he thought he had been over head and ears in water.

4. A young man dreaming in the night, that he was to ride forth about some business, arose out of his bed, being fast asleep, and made himself ready, and then put on his boots and spurs, and getting upon a pole that served to hang clothes out of a garret window, he began to spur with his heels, as if he had been on horseback: but awaking presently, he was so terrified with this accident, that he was almost distracted.

5. A person that was of a very quarrelsome disposition, and cholerick temper, used commonly to dream that he was fighting with one or other; and thereupon rising out of his bed, ran to his weapon, drew out his sword, and brandishing it as if he had been fencing, struck at the walls of his chamber, and laid about him at that rate, that they were obliged to remove every thing out of his chamber, that he might neither do nor receive hurt.

6. One that was a very curious artificer, rose out of his bed, in his sleep, and going out of his chamber, went up and down the stairs, and all about the house without any harm: and one time going in his sleep into the shop, he unlocked the doors, and went into the street; whereupon being awakened by some of his friends that met him, he became so ashamed, that he never fell into the like dreams again.

7. *George de Schlicuts*, a grave and unreprouvable person, and counsellor to divers princes, was wont with two of his brothers, to walk many times in their sleep, whilst they were students at *Leipsick*, and to get up in garrets, and on the tops of houses, so that one of his brothers chanced to fall and break his thigh: at length, their tutor looking narrowly to them, whipped them severely as soon as they got out of their beds; which having continued twice or thrice

thrice, till such times as they awaked, they were by that means helped.

8. Three young gentlemen, brothers, lying together in one chamber, one of them rose up naked, and fast asleep, and carrying his shirt in his hand, went to the window, where he caught hold of a cord, hanging at a certain pulley, and winding himself to the top of the house, met with a bird's nest, got out the young ones, wrapped them up in his shirt, and let himself down again, re-entered the chamber, and laid himself down in his bed, and slept as before. Awaking in the morning, said he to his brother, What do you think I dreamed of to-night? Methought I arose out of my bed, went to the window, and got up to the top of the house, where I found a bird's nest, and brought away the young ones. His brother laughed at his fancy, and after some talk, going to rise, he fought up and down for his shirt, which at last he found with the young birds wrapped up in it; upon which they ran presently, and looked up to the top of the house, and saw where the bird's nest had been pulled out.

9. A young maiden near *Paris*, was wont to rise early in the morning in her sleep, and go to bathe herself in the river *Seine*; which she long continued, until her father being informed thereof, watched her in the street, and whipped her severely, to make her leave that custom; by which being awakened, and ashamed to see herself naked in the street, she left it off.

10. I will conclude these instances with a very tragical example of a scholar, who had a quarrel with one of his companions the day before, he rose up in his sleep, and went and slew him as he was lying in his bed in another chamber; and then returning to his own bed without awaking, lay there till the morning; for the murdered person being first found the next day, an officer of justice was called, and the murderer found asleep in his bed, with the bloody dagger by him; who being awaked, was
very

very much surprized at what they told him, affirming he knew nothing of it, but confessing he had dreamt that night, that he had risen out of his bed, and had slain him who they said was murdered.

It would be endless to mention or recite all the instances that might be given of persons walking in their sleep; many having been found who rising thus in their sleep, and going out at the windows, have climbed up to the top of the house, where they have been found asleep, without receiving any harm; others have fallen down, breaking their arms and legs, and some dashing out their brains have been found dead; others so grievously wounded, that they have only lived long enough to tell how they came by their death. But the cause of their distemper (for such undoubtedly it is) and the way to prevent it, having been declared before, I shall say no more of it.

I had thought here to have put an end to these instances of sleep-walkers; but cannot, for the diversion of the reader, forbear giving a pleasant, but true account of what happened not long since in the west of England. Which take as follows.

A young gentleman going down from London into the west of England, to the house of a very worthy gentleman, to whom he had the honour to be related; it fell out that the gentleman's house at that time happening to be full, by reason of a kinswoman's wedding that had been lately kept there, he told the young gentleman that he was very glad to see him, and that he was very welcome to him; but said he, I know not how I shall do for a lodging for you, for my cousin's marriage has not left a room free but one, and that is haunted; you shall have a very good bed, and all other accommodations. Sir, replied the young gentleman, you will very much oblige me in letting me lie there, for I have often coveted to be in a place that was haunted. The gentleman, very glad that his kinsman was so well

well pleased with his accommodation, orders the chamber to be got ready, and a good fire to be made in it, it being winter time. When bed-time came, the young gentleman was conducted up into his chamber, which besides a good fire, was furnished with all suitable accommodations; and having recommended himself to the Divine Protection, goes to bed, where having lain sometime awake, and finding no disturbance, he fell asleep; out of which he was awaked about three o'clock in the morning, by the opening of the chamber-door, and the coming in of somebody in the appearance of a young virgin, having a night dress on her head, and only her smock on; but he had no perfect view of her, for his candle was burnt out; and though there was a fire in the room, yet it gave not light enough to see her distinctly. But this unknown visitant going to the chimney, took the poker and stirred up the fire, by the flaming light whereof he could discern the appearance of a young gentlewoman more distinctly, who looked very lovely; but whether it was flesh and blood, or an airy phantom, he knew not. This lovely appearance having stood some time before the fire, as if to warm her, at last walked two or three times about the room, and then came to the bedside, where having stood a little while, she took up the bed-clothes, and went into bed, pulling the bed-clothes upon her again, and lay very quietly. The young gentleman was a little startled at this unknown bed-fellow, and upon her approach lay on the further side of the bed, not knowing whether he had best rise or not: at last, lying very still, he perceived his bedfellow to breathe; by which, guessing her to be flesh and blood, he drew nearer to her, and taking her by the hand, found it warm, and that it was no airy phantom, but substantial flesh and blood; and finding she had a ring on her finger, he took it off unperceived; the gentlewoman being all this while asleep; so he let her lie without disturbing of her, or doing any thing else, than only by laying his hand

hand upon her, to distinguish of what sex she was; which he had but just time to do, before she flung off the bed-clothes again, and getting up walked three or four times about the room, as she had done before; and then standing awhile again before the fire, she went to the door, opened it, went out, and shut it after her. The young gentleman perceiving by this in what manner the room was haunted, rose up and locked the door on the inside, and then lay down again, and slept till morning; at which time the master of the house came to him to know how he did, and whether he had seen any thing or not? He told him there was an apparition appeared to him, but begged the favour of him that he would not urge him to say any thing further till the whole family were all together. The gentleman complied with his request, telling him, as long as he was well, he was very well satisfied. The desire the whole family had to know the issue of this affair, made them dress with more expedition than usual, so that there was a general assembly of the gentlemen and ladies before eleven of the clock; not one of them being willing to appear in her *disfhabile*: when they were got all together in the great hall, the young gentleman told them that he had one favour to desire of the ladies before he would say any thing, and that was to know whether any of them had lost a ring? The young gentlewoman from whose finger it was taken, having missed it all the morning, and not knowing how she lost it, was glad to hear of it again, and readily owned she wanted a ring, but whether lost or mislaid, she knew not: the young gentleman asked her if that was it? giving it into her hand, which she acknowledged to be hers, and thanking him; he turned to his kinsman, the master of the house, now, Sir, said he, *I can assure you, (taking the gentlewoman by the hand) this is the lovely spirit by which your chamber is haunted*; and thereupon repeated what I have already declared. But I want words to express the confusion the young gentle-

woman seemed to be in at this relation, who declared herself perfectly ignorant of all that he said; but did believe it might be so, because of the ring, which she perfectly well remembered she had on when she went to bed, and knew not how she lost it. This relation gave the whole company a great deal of diversion: but after all, the father declared, that since his daughter had already gone to bed to his kinsman, it should be his fault if he did not next go to bed to his daughter; he being willing to bestow her upon him, and give her a good portion: this generous offer was so advantageous to the young gentleman, that he could by no means deny it; and his late bedfellow hearing what her father had said, was easily prevailed upon to accept of him for her husband.—But it seems it had been her constant practice to rise out of her bed in her sleep, and walk up and down that chamber, by which means she had brought an ill report upon it; which by this discovery was taken off again; she being the only person I have ever heard of, that made such close application to a young gentleman in her sleep.

C H A P. II.

Of the general cause of dreams, shewing the root from whence they are derived in nature.

HAVING in the former chapter given some account of the causes of sleep, and a description of the internal senses, I now proceed to say something of the general cause of dreams: and here I shall first take notice, that it is a truth generally acknowledged, though perhaps but seldom so well considered as it ought to be, That man is the complete image of God and nature, and contains the principles and properties of all things corporeal and incorporeal, that he is endowed with an elemental or palpable body, actuated, enlivened, or informed by an æthereal spirit, and so answers to the great body of the world, from whence the same is taken, and is an abridgment, or epitome thereof: and as it doth contain all the true properties of the gross elements, viz. earth, air, and water, which are as it were the mothers of the body, that nourish and sustain it; so he has also the principle of fire and light; that is, soul and spirit, which gives life and motion to the body of flesh, and answers to the soul of the great world, or that mighty spirit which is the moving, vivifying, and most wonderful creative and conservative power in this vast system of things which we call the world, and which does preserve and sustain it, and every part thereof, in beauty, splendor, and harmony; which living and creating power does never stand still, or cease from generating and operating; for if it should, the the whole system or body of this world, would immediately fall and perish: hence it is that *Cowley* speaking of the divine energy of the great Three-one in his exalted glory, has these expressions.

But

*But who can tell, who can describe thy throne,
Thou great Three-One !
There thou thyself dost in full glory shew ;
Not absent from this meaner world below :
No, if thou wert, the elements league would cease,
And all thy creatures break thy nature's peace :
The sun would stop his course, and gallop back,
The stars drop out, the poles themselves would crack ;
Earth's strong foundation would be rent in twain,
And this vast globe all ravel out again
To its first nothing——*

The like is to be understood in the little world, man ; all lively motion, strength, vigour and beauty resides in the spirit, or soul, in which there is no standing still, idleness, or cessation, no more than there is in the great world ; and as the universal spirit or power of the Almighty is always forming, shaping, and bringing to manifestation the hidden mysteries of eternity, and cloathing the various spirits with elemental bodies ; the like does the soul and spirit in man ; it is always in motion, and generating. The soul or spirit cannot sleep, for then it could not be eternal ; but when the body and senses lie locked up fast in the arms of *Morpheus*, then is the soul and spirit as it were unchained or unbound, as being freed from the continual interruption of the senses and earthly dispositions, which while they are waking and in full strength and vigour, do captivate the soul, and hinders its generating and progress, in that manner as it doth when the body is asleep or dead ; for the soul of man hath so great power, when freed from the earthly and heavy sensual quality, that it can make something where there is nothing ; and form the representations of swords, or guns, fire or water, as real, where there is indeed no such palpable substance : but it is real and substantial in the spirit, even as the good and evil words and works of men shall be unto them in eternity ; their works do follow them, not after the manner of this world, but
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in the spirit, yet real and essential. Now it is from the soul or spirit in man, which is the image of the Divine Eternal Spirit, and never standeth still, sleepeth or slumbereth, whence dreams and all nocturnal visions do arise and proceed: for whilst the senses, powers, and faculties of the outward nature do sleep, rest, or cease from their functions, the soul and spirit ceaseth not from its operation, but goeth on, forming, figuring, and representing of things as real and substantial; for in truth, (though oft times we perceive it not, and more often cannot remember particulars, yet) whenever we sleep we dream; for you may as well imagine fire without heat, and the sun without light, as to conceit that an intellectual immortal soul, can for one moment cease from actions suitable to their nature.

But here perhaps some will be apt to object, and say, *This is a strange paradox; for if we always dream in some kind or other, as often as we sleep, how is it that we but seldom perceive, or are sensible of it? Sure if the soul and spirit be, as you affirm, evermore busy in framing and representing of things, we should remember something of the matter; whereas we sleep soundly for several nights together, and cannot remember that we have had any dream at all.*

To this I answer, that the thoughts of worldly affairs, and intemperance most men commit, in meats, drinks, labours, exercises, and passions, do not only becloud the soul, and intellect, and overwhelm their powers and operations, so that they cannot see or perceive any celestial things with clearness, (as experience daily proves they do the same things when they awake) but also they cause indispositions, breed bad blood, impure spirits, and beclouded senses, as well internal as external; and thereby enfeebles and destroys the brisk lively apprehensions, and stupifies all the faculties of nature; and particularly the properties of the memory and retaining power, are so dulled, and rendered fluid and oblivious, as not to conserve any impressions made

made thereon ; as we see in drunken men, who the next day remember none of those vociferations and mad pranks they played over-night. And you may as well argue, that such lewd persons did not commit any such extravagancies, because very often they are not sensible of them after they come to be sober, as to think you did not dream, because sometimes you cannot remember it when you awake. As the disorders you commit, are greater or lesser, in respect of your particular constitution, so is your perception of your dreams more or less ; whence sometimes you can repeat a whole long story of the representations in your sleep, with the several senses, words and discourses, &c. all clearly and distinctly ; other times you have a more imperfect and confused apprehension of particulars ; and sometimes there does remain only a bare memory that you had a dream ; but the particulars are quite lost or forgot.

It is also to be noted, that the spirit and soul of a man, by such intemperances as aforesaid, is so debilitated and eclipsed, that the creative and generative power thereof, does, as it were, lose its strength and vigour, and thereby is made more gross and stupid ; so that as its sight is not clear to perceive, so neither is its generative faculty strong and powerful enough to make such deep impressions on itself, and on the memorative properties of nature, as otherwise it would do ; for the memory of and advantage to be made of dreams, does chiefly consist in the cleanness of the *microcosmical temple*, and the brisk liveliness of the spirits of nature ; for no man can behold with a clear sight, and remember such sublime matters as those of dreams and visions, but such whose souls are strong and vigorous, and do powerfully tinge or impress the natural spirits. And also they must be such as do abandon superfluities and passions ; therefore such as would remember, and understand the circumstances of their dreams, and make a due use of them, let them depart, and separate themselves from intemperances and uncleanness ; and as much

much as in them lies, from all the furies and passions of revenge, hate, sorrow, love, &c. which are apt to debauch and pollute the intellect, that it cannot foresee any celestial thing ; for none but such as have experienced it can know the wonderful power and virtue of separation and self-denial from evil, not only in its gross acts, but also in its procacartick causes, or first springs and occasions, and how by degrees it opens a door, or gives advantage (if with all reverence I may so speak after the manner of men, in so sublime a matter) to the Spirit of God, to open, shew and manifest the hidden mysteries of his kingdom, who does always teach every one according to their respective capacities ; and as each man does continue in separation from the impurities of the flesh, the world and the devil ; and is found proceeding in, and pressing on by self-denial, towards the prize of our high calling, as it is in our ever-blessed Redeemer.

Therefore it is highly convenient for every one that applies his thoughts to the understanding of dreams, or indeed to any sort of knowledge that is truly philosophical and divine, to be serious and sober, and to learn first the mysteries of his own *microcosmical* world, before he lets his eyes and imaginations ramble into, or gaze after the wonders and vanities of the great external world, being certain of this, that if he do not in some competent measure know himself, and continually endeavour the advancement and encrease of that knowledge, he will never come to understand any thing without himself, as he ought to do ; much less enjoy the participation of those mysteries, of which we treat in this discourse.

C H A P. III.

The particular causes of dreams, and how they proceed from a threefold radix: of the several kinds of astral and complexional dreams.

I Told you in the foregoing chapter, that the general and universal reason of dreams, was, because the soul of man, being the image of the immense creator, and epitome of the whole created bulk of nature, so far resembles him, that it never slumbereth or sleepeth; but on the contrary, is always active.

But now from this prime procatartick, or original first moving cause, we must descend to others more particular and immediate; which influence the soul this or that way in its formative activity, and invigorate its operations. And these occasional impressions, as they cause very different representations to us in our sleep, so they are in themselves very various. For,

1. Some dreams proceed from the constitution, or complexion of each particular person.

2. Others from his profession, or course of living; those things which he is most earnestly intent upon, or concerned about in the day-time.

3. Others are occasioned by the influence of the planets predominate in his nativity; or at such and such times by direction, transit, or such like; at least, if we will give credit to the notions of astrologers, whose science, as far as modestly it contains itself within the bounds of nature, with a resignation always to the over-ruling pleasure of omnipotency, is not altogether to be contemned.

4. Other dreams (and they mostly confused) may arise from unfit diet, or medicines,

*From rising fumes of indigested food,
And noxious humours that infest the blood.*

C

which

which sending up abundance of vapours to the brain (the throne of the understanding) and beclouding the spirits, (the proper vehicles of the soul) it follows, that abundance of vain images must be represented; but these are always disorderly, and without connexion: and are,

*A confus'd medley of disjointed things,
A court of cobblers, and a mob of kings:
For many monstrous forms in sleep we see,
That never were, nor are, nor e'er shall be:
Sometimes forgotten things, long past behind,
Rush forward in the brain, and come to mind.
The nurses legends, are for truth receiv'd,
And the man dreams but what the boy believ'd.
Sometimes we but rehearse a former play,
The night restores our actions done by day,
As bounds in sleeps will open for their prey.
In short, this kind of dreams we must confess
Are all confus'd, some more absurd, some less.*

And these are common to drunken and gluttonous persons, and those that are in fevers, and the like.

Now though I shall occasionally speak to each of these, yet to avoid prolixity, I conceive we may briefly reduce all dreams to a threefold cause, according to those three *grand principles*, which carry the chief dominion in the center of life, in each person; that is to say, they proceed either from the *outward principles* of this world; or secondly, from the *dark wrath, or fierce and fiery life*, or lastly from the *meek and friendly divine principles of love*: so that whichever of these three does predominate, of a nature and property suitable thereto shall your dreams be. As for example:

1. If the *dark, wrathful, fierce, keen principle* bear sway, then the nocturnal representations are dark, melancholy, fierce, frightful, and the like.

2. If

2. If the *middle uniting nature*, or friendly qualifying fountain of divine light do hold the chief dominion in the center of life, then are the *dreams* more essentially pleasant and delightful to the soul, and oftentimes many *wonderful secrets* are revealed, and *impending dangers* foretold in a figurative way, easily deciphered, or understood by a well-prepared mind. But,

3. If the principle of this *outward world*, and the business, or things thereof, do bear sway, and carry the supreme government, as it generally happens amongst men that lead a mere brutish and sensual life, and indulge themselves in vices, superfluities, and the vanities of the world, then their dreams are full of idle fancies, confused mixtures of outward affairs, and things belonging or relating to what each man is concerned in or busied about: whence *Claudian* very aptly tells us,

*Day-thoughts transwinged from th' industrious breast,
All seem re-acted in the night's dumb rest :
When the tired huntsman his repose begins,
Then flies his mind to woods and wild beasts dens
Judges dream cases : champions seem to run
With their night coursers, the vain bounds to shun.
Love bugs his rapes : the merchant traffic minds ;
The miser thinks he some lost treasure finds.
And to the thirsty sick, some potion cold,
Still flattering sleep inanly seems to hold :
Yea, and in the age of silent rest, even I,
Troubled with art's deep musings nightly lie.*

And those are apt to be forgotten, or so darkly represented, and imperfectly remembered, that they administer very little use or benefit to those that receive them, unless they were beforehand made sensible of that ill conduct of their lives, which occasions them; and thence would be persuaded, by a total change of their manners and conversations, to improve and fit their spirits for better and more advantageous communications.

As for *complexional dreams*, they proceed from that humour which is most predominant in the body, unto the brain, and thence arise imaginations, with representations suitable to such a humour.

As persons of a *sanguine* complexion, or in whose mass of humours, the blood bears sway, have generally pleasant, chearful, and delightful dreams : as, that they are in merry company, entertained with music, conversing with beautiful and obliging persons, drest in fine and splendid garments, with gay and diverting objects.

Persons of *choleric* complexions dream of anger, wrath, brawling, quarrelling, and fighting ; and that they use some violent motion or struggling ; that they meet with bears, lions, dogs, or the like, and are in danger to be hurt by them.

Such in whom *melancholy* is predominant, are continually disturbed with frightful fancies, and ideas full of horror : of being surrounded with darknefs, or confined to some close dungeon, left alone in a wilderness ; oppressed with poverty, want, and despair, ready to be torn to pieces with evil spirits, and all the hideous things the imagination can represent.

Lastly, The *phlegmatic* person is less apt to remember his dreams, but they are generally about water, fear of falling from on high down into some great river, and being drowned, of shipwrecks, floods, storms, and tempests, with dreadful inundations, and the like. And thus—

There's many dreams, of which it may be said,

They're by repletion and complexion made.

When choler overflows, then dreams are bred

Of flames, and of the family of red :

Red dragons, and red beasts in sleep we view,

For humours are distinguish'd by their hue :

For hence we dream of war, and warlike things :

And wasps, and hornets with their double wings :

Choler adust congeals our blood with fear ;

Then black bulls toss us, and black devils tear :

In sanguine airy dreams, aloft we bound ;

With phlegm oppressed, we sink in rivers drown'd.

And

And as these several *humors* are more or less mixed or prevailing in any person's constitution, his or her ordinary dreams will be diversified accordingly. The same in effect is to be observed in dreams that are caused by *syd real influences*; they carry with them the resemblances of that planet from whence they proceed: as (to run through the *seven principal planets*.)

1. If the *saturnine property* carries the upper dominion, in earthly signs, then the dreams are sad, dull, heavy, and frightful, filled with fear and sorrow.

2. If the *martial*, or fierce fire, have the chief government, then the dreams are fierce, filled with wrath, passion, fear, and trembling, amazing and affrighting the outward body; insomuch, that not unfrequently such dreams do by their horror awaken the person from his sleep, and cause all his limbs to tremble for fear.

3. If the *jovial nature* do predominate in the center of life, then the dreams are more mild, grave, and moderate.

4. If *Venus* carries the dominion in the complexion, then the dreams are pleasant and delightful, and amorous.

5. If *Mercury* preside in the complexion, then your dreams will be mixt, various, and many times so confused that you can scarce tell what to make of them.

6. If *Sol* bear sway, then your dreams are apt to be of great light, honours and dignities, or of splendid and magnificent things.

Lastly, If the *Moon* predominate, the dreams are confused, unconstant, mixt with truth and falshood.

So that if men would but turn their eyes inward, and learn to know themselves, and the principles and degrees of their own nature, every one might in a great degree understand from what radix and property of nature each dream proceeds, and takes its birth; and consequently know their own complexion; and likewise what principle or quality, good

or evil, does carry the upper dominion in them ; so that there would be much knowledge attained by dreams, as they are derived from, and demonstrate what property of the seven-fold nature has the dominion in the soul.

It was this knowledge and observation, that made the wise *Zeno* declare, that he could easily collect what a man was, by his dreams.

This made the ingenious *Feltham* to say, that dreams are notable means of discovering our own inclinations ; and that the wise man learns to know himself as well by the night's black mantle, as the scorching beams of day. In sleep we have the naked and natural thoughts of our souls. Outward objects interpose not, either to shuffe in occasional cogitations, or to bale out the included fancy. None of the cinque ports of the Isle of Man are then open to let in any strange disturbers. How we fall to vice, or rise up to virtue, we may by observation find out in our dreams ; for then the soul being staid in a deep repose, discovers her true affections. I will conclude this chapter with what one of the ancients say, a wise man is the wiser for his sleeping, if he can order well in the day-time, what the eyeless night presenteth him with.

C H A P. IV.

Shewing how by dreams and apparitions departed souls communicate with living persons; and also how the converse of good and bad angels is promoted with men.

THE affinity and similitude that there is between incorporeal beings and the soul of man (of which I have spoken in the foregoing chapter) is the reason that departed souls do so often communicate their desires, and reveal various secrets to their living friends, after their divorce or separation from their bodies (which divorce or separation is that which we call death.) For dreams being incorporeal, as departed souls are, such souls have no other way to import their secrets, that is so familiar as this, except some few, who at the time of their death have an extraordinary affection to their wife or husband and children, or the like, and die with an earnest desire of revealing something to them that lies hid; or to manifest their affections to their surviving friends; and these sometimes do it by assuming an aerial body, and so appearing to them: strong and violent affections being the chief, and most usual cause of the apparitions of departed souls. But then the will and desire must be exceeding strong and powerful at the departure of the soul from the body; or otherwise it cannot clothe itself with a sidereal elemental thin body; for the external eye cannot see any thing but what is like itself, or compounded of the same elements; and it is with great difficulty that any soul can clothe itself with a material body; neither indeed can it be done at all, if the affections and desires be not wonderful strong and powerful.

And when a departed soul has assumed such a shadow, or thin body, it will continue no longer than radical moisture in the deceased body does in

some degree continue; for as the moisture and matter of the body does waste, so the apparition or ghost grows weak, and at last vanishes. And the reason is, because the soul clothed itself by the help of the matter contained in the body; which is done by a sympathetical agreement between the external and the internal; for there is some likeness or relicks of the spirit remaining in the deceased body, so long as it continues moist and full of matter; for if it were not so, it were impossible that any soul should appear in any body or shape, either human or beastial.

For this reason it was, that some of the ancient philosophers commanded the bodies of the dead to be burnt to ashes, which did totally destroy the *humor radicalis*, or spirit of the external elemental nature, thereby preventing all such apparitions as we are speaking of, and hindering souls from clothing themselves with thin aerial bodies, which they can do only by a sympathetical agreement between themselves and their old houses, the deceased bodies.

For if the soul departs from the body, filled with affections to external things, be they what they will, then finding it discomposed and disquieted, it longs after its old body or house, and by simile, and help of the fluid humours and spirits, yet remaining in the body, it attracts a subtle matter, in which having vested itself, it becomes to outward view corporeal.

But to return from this digression, in which I have briefly shewn the nature, causes, and manner of souls appearing after death, which sometimes happen where the affections are exceeding strong and violent, as I have said before. It is far easier, and more familiar, for the deceased souls to communicate their secrets to their living friends in dreams, than to appear thus in external forms, by clothing themselves with thin elemental bodies: for men in dreams are nearer to the condition of departed souls, than when awake; and therefore they can with ease and great familiarity discourse and reveal their minds to them; more especially if there were any simile between their spirits,
or

or if their was a hearty love and affection between them whilst they lived: for all the time the body sleepeth, it is as it were dead, and ten hours is but as one minute; but the soul liveth and acts, and sees and apprehends things as if it had not any earthly body, but were already in eternity; for near and afar off, is all alike; it can easily visit remote countries and regions beyond the equinoctial or tropicks as a man's own house or garden: It can sink itself into the deepest of depths, and also soar aloft, and range through all the celestial spheres. Now the ethereal spirits of men being thus volatile and busy, when the outward body or senses are dead, or (which is all one for the time) asleep; the immaterial beings, or separated souls, being of an homogenial nature, and like state, can easily hold communication therewith, by such means as are proper for the intercourse of such spirituous essences; especially, if before the death of the body there was something strongly impressed on the spirit of the deceased, which proves very burthensome, until they have by some means revealed it to those to whom they had a desire to impart it before their death, but by some accident were prevented; or where there is some great sympathy or similitude between the soul of the deceased and the living: and for this last reason, the souls of strangers do sometimes make application to such sympathizing souls of the living, whilst the body lies asleep, and reveals great secrets, and foretells them of things sometimes good, and sometimes evil, that are likely to befall them.

But there is such a vast disproportion between the incorporeal beings, *viz.* Souls departed, spirits and angels, on the one side, and our outward material senses and reasons on the other, as makes all these wonderful mysteries that happen to men of this nature, appear but as mere fancies, shadows or vanity; and therefore this secret spiritual converse, and real communication of souls, are derided in the highest degree; which unbelief and contempt doth drive away,

and cause a separation of the souls of the deceased, as also of all good spirits and angels, who otherwise would be much more ready and free to such communications; as being forward to serve, help, and enlightening those that are sober and well-minded, and such as believe and are sensible of those wonderful things, and mysterious revelations; for a firm faith, and an earnest and vehement desire and belief, to wit, when the soul or spirit is delighted in the consideration of this spiritual discourse and converse, it does naturally attract and draw the internal powers, souls and good angels, and causeth them to delight to accompany men, both sleeping and waking, defending them from various dangers and troubles, and ready at all times to reveal and foretel them of future things. But then on the contrary, our incredulity, and vain and despising discourses, do potently drive them away, and causes, as it were, a total separation, so that there seems to the outward senses and reason of most men, that there is no such thing, but that they are all idle and vain conceits, so greatly is mankind depraved, having by the vanity and carnal apprehensions, put out the inward eyes of his intellectuals, so that they are to him but as idle imaginations.

But the records of eternal truth do inform us, that most of the sober enlightened men in former ages, were sensible of this secret converse of angels and souls, and had mysteries revealed to them from God, and his ministering spirits, in dreams and visions, as plentifully appears in the holy scriptures,

But in these our days, the frowardness, intemperance, and incredulity of mankind, have so estranged those holy powers, good angels and spirits, that they cannot come near man, to reveal unto him the secret mysteries of their beings and conditions; or foretel him either good or evil that shall happen unto him: For as I said before, a firm faith in God, and frequent meditations on those sublime things, have a wonderful power, sympathetical inclination and attraction on good angels and spirits, of all offices and kinds; for
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all things both in the material and immaterial worlds, have that secret communication and operation by likenesses, for the nearer we resemble and become like the good angels, they are the more ready and willing to serve us; this being the sympathetical drawing which is the way of God in nature; for every thing doth incorporate with its likenesses, and by a secret agreeable power each thing is ready to strengthen its own property, having the key in itself that can open the gates of its own principle in all other things both heavenly and earthly; for they all flow from the two grand principles of good and evil; and whichsoever of these two a man espouseth, and conforms himself to, that principle may be said to have the chief dominion and government in the soul. And if it be the principle of evil that bears rule in the soul, then the soul, by way of desires and imaginations penetrates all elements; and things both external and internal, and whensoever it finds matter capable, or disposed to receive them, it presently incorporates, and with the utmost diligence endeavours to destroy its contrary, *viz.* all goodness and virtue. And thus men are rendered fit and capable of being companions of, and having society, or secret communication with evil angels and spirits; there being often an internal agreement and compact between the souls of men and evil angels by way of imagination and desires in the very center of their lives; which very few persons are sensible of, although subject unto; and that is the reason that they cannot comprehend from whence those multitudes of evil suggestions, desires, and vain imaginations wherewith they find themselves incumbered, do proceed: for whosoever suffers his will, and strong desires to enter into the fierce or envious original spirit or property, has unity with, and becomes a companion of all evil angels and spirits, whence do proceed those wonderful troops and numberless swarms of vain thoughts, imaginations, desires, words and actions, being the very dictates of devils.

And from the same black stygian fountain does arise that wonderful subtilty and cunning, and those strange unimaginable inventions of evil words, that a man would think it impossible for men to be so strong, ready, and cunning, in the doing of evil: so that whatsoever a man inclines to, whether it be good or evil, there is presently a spirit or angel of the same property, ready to execute, or put into practice such his inclinations, and to incline and urge him forward therein.

But these are matters that are understood, or at least considered, but by a very few. And therefore all men would do well seriously to ponder in their minds from what fountain, principle and ground, that great variety of dark, vain, and evil thoughts, their imaginations, words and actions do proceed; of which I shall instance some few, for example sake: As first in childhood, to wish to be kings and emperors, to have brave houses, costly furniture, gay clothes, and think that whoever meets one does, or at least ought to, admire an ass for his golden trappings; to desire to live idly, and spend all one's time in eating, drinking, sleeping, and playing. And as people attain to maturer years, to wish and desire a great deal of money and liberty, to have variety of women, to exceed all others in evil mischievous arts and sciences, to hurt, kill, and murder all such as shall offend them; for a man secretly to wish his wife dead, that he might have another with more money; to contrive how to circumvent another in a bargain, or defraud him of his inheritance or right, by colour of law, and then to boast of our wit and cunning in doing it. For a man to design himself an universal empire, or the government of the whole world, as some princes have done, and sacrificed millions of men's lives to that conceit. These and the like strange evil and most abominable thoughts, imaginations and desires bubble up in, and have possession of most men's minds, even to the day of their death; which do all arise and proceed from the poisonous root, by the promptings, instigations
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and injections of the evil genii, which are like swarms of bees in and about a man, if he suffer his will and desires to enter into their principle and property, which is to do evil, and only evil, and that continually.

But there are others, that have their desires not so far engaged upon notorious wicked objects, but rather amuse themselves with vanities and things which they fancy to be innocent and indifferent; such as an overcare of being well spoken of in the world, and therefore studying compliments and civilities to procure esteem; pleasing themselves with fine buildings, and delicate walks and curious gardens, doating on a brave horse, or a dog, or placing all their affections, delight and joy, in some particular child.

Now when any one doth inordinately take pleasure in such things, they will continually be encouraged and promoted forward by evil angels, and genii of middle nature, that are endued both with the property of the inward and outward principles, having as it were an equal mixture of both, which diligently attend the motions, actions, and inclinations of each people, encouraging and making them strong and fixed in their way of vanity; and whenever they go about to do an action that in itself is good, they suggest something that may spoil it by its circumstances; as when they give an alms, they tickle themselves with a conceit of glory; and so they do it not for God's sake, who has commanded it, but to be seen and praised of men: if they are abstemious, these evil spirits recommend it not as a necessary virtue, but as it saves their money, or preserves their credit.

And as the evil genii is on all occasions ready to inject evil thoughts and imaginations into us, both sleeping and waking; so on the contrary, the good angels are no less ready and diligent to attend on all those who are soberly and innocently inclined, and to dictate to them virtuous things and ways; and do mightily strive for, and defend all the children of virtue and piety, against the assaults and stratagems
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evil angels, not only in an incorporeal way, but also outwardly in the body, preserving them from many dangers, which they had otherwise fallen into.

And here it is worthy of our observation, that there sometimes arises great tempests and troubles in the souls and minds of men, through the contending of the good and evil angels, for the superiority or government; whence do proceed those strange and otherwise unaccountable variety of dreams and nocturnal representations, both good and evil; and as his dreams are when asleep, so are his apprehensions and imaginations when awake; so that sometimes, when a man has through the influence of an evil genius, concluded to do an evil action, the good genius or angel comes in, and interposes with a powerful admonishment, though with a gentle, soft, and still voice, saying, do not this evil thing; and this many times prevents very great outrages, and designed mischiefs from being executed: for all men that are not wholly abandoned to the powers of wickedness, and sealed up to destruction, when they incline or attempt to commit evil, do find some checks or reluctances in their own breasts, and experience the effects of a struggling counterballancing in their souls between the good and evil angels; and whichever of the two the will gives up its assent and consent unto, that carries the day. Thus sometimes a man (even when he is going about his lawful occasions) shall have most strange and wicked thoughts injected and darted into his mind, without any premeditation, consideration, or sensible occasion; and then presently he shall have an opposite thought suddenly darted in from a good angel, which does both moderate, allay, and put a stop to the evil one. And thus a multitude of dreams, and strange imaginations, very surprising, attend mankind, by the dictates, gleams, rays, and influences of these genii, or spirits, which are of wonderful consideration and moment.

And though these restless spirits are never idle but are always busy, yet then have they the most fit opportunity for the accomplishing of their mischievous designs,

signs, when men give up themselves to any intemperance or disorder; such as passion, drunkenness, gluttony, swearing, lying, cheating, envy, debauchery, violence, oppression, and such like. Then it is that they have commonly impure and filthy dreams; and so may be properly said to be those filthy dreamers which St. *Jude* tells us defile the flesh; noting, as a learned author tells us, nocturnal pollutions, through the filthy workings of men's minds in the time of their night-sleeps.

Though it must be here understood, that no man's dream is wholly and altogether evil and vain, for that cannot be, except men were mere devils, which also cannot be, so long as we live in the human nature; for man's fall was not like the fall of the evil angels; for they fell into the dark abyss, and therefore there was for them no help nor recovery; but on the contrary, man fell into the knowledge of good and evil, and so was not left destitute or incapable of the blessing, or regenerating seed of the woman; for there does centrally dwell in the human nature that which the wise man calls, *The Voice of Wisdom*, that continually calls man to repentance, and reproves him for his evil ways: which is the *genius optimus*, the soul of the soul, and the eye of the mind; and unto this holy principle, and friendly fountain, the dictates and voice of all good angels and spirits do concur; it being a great part of their work and business, to assist man, and preserve him from the inward incursions of the multitude of malignant spirits.

And as men's thoughts, imaginations, words and works are mixed, *viz.* Good and evil, but generally the evil does much over-balance the good, the very same is to be understood of their *dreams* and *night-visions*, or *nocturnal revels*; from whence it comes to pass, that the far greater part of men's *dreams* proving so false, frivolous, vain and impertinent, they are become infamous, and a reproach is unjustly brought upon *dreams* in general; whereas indeed the fault is in themselves that their dreams are no more certain;
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for how should the streams afford pure water, if the fountain be defiled ? So how should any have delightful and pleasurable *dreams*, when their lives are vicious, and anger, wrath, passion, and uncleanness, has the chief dominion in their hearts ? Or who can hope for friendly visits, and communications of good angels, when both soul and spirit are captivated in evil, and live as it were in another country, which is as opposite to that wherein good angels delight, as light is to darkness, or the zenith to the nadir ; and therefore they cannot come there, for angels and genii have a power only over their own principles ; and mankind cannot draw near, nor have any communication with them, nor they with him, unless he immerse his will and desires into their principle.

C H A P. V.

Shewing why man cannot communicate with spirits in his outward senses, but in dreams; and how he may come to have pleasant and profitable dreams; of strange material figures, representing in dreams, and of calls, words and blows received.

I Have already demonstrated, that, during the time of bodily sleep, the soul is as it were already separated and in eternity, so that both joy and sorrow are essential to it, and the soul does really enjoy either pleasure, or pain, if pain may be said to be an enjoyment: for which reason both good and evil angels can most easily communicate with the souls of men in sleep; for then the soul is nearest to their being, and there is a great affinity between them. But when the body is awake, and all its sally-ports of the senses wide open, to let in outward material objects, the soul is clothed with a dark earthly sensual virtue, which does as it were wholly captivate and chain this incorporeal essence. And as those nocturnal communications which happen to the soul in dreams and visions, seem as nothing to the body and senses after waking (which is a great, though not a good reason why so many slight their dreams) so what is translated through the senses, or in the outward material world, is nothing to the soul in dreams; but the beggar has as lofty representations as the king; and the poor captive as free enjoyments as his judge: therefore we should consider the vast difference between the internal and external principles, and their respective inhabitants; and that the external eye can only see into its own birth or original; that is, into the things and light of this material world, as receiving its light from thence; for nothing can see further than its own principle from whence it proceeded.

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For this cause no mortal man can see and communicate with angels and spirits by sight, and under the perfect exercise of their outward senses; therefore when the holy prophets and patriarchs of old, received visions, and the good angels and spirits communicated their secrets unto them, it was also in dreams, extasies or raptures; not knowing (as the apostle saith) whether they were in, or out of the body; and therefore the prophet *Daniel* saith, That in his visions that he saw, *he had not the strength of a man.* That is, his senses, and natural understanding, was, during the time of the vision, weak, dead, or as it were asleep, and did not see or know any more of the mystery of Divine sight, than men do of their common nocturnal visions, which are as nothing to the body and senses: for every eye sees into its own radix, that of the body into the principle of this world, as being generated from the light thereof, and being itself corporeal, sees and apprehends all corporeal things; but the eye of the mind and soul is incorporeal, and for that reason it can both apprehend and comprehend incorporeal and spiritual things; especially when it shakes off, and as it were quits itself of the chains and heavy fetters of its earthly tabernacle, and the sensual faculties of the external palpability, as it does in visions and in dreams: for the soul has an eternal and celestial original, proceeding from the intelligible world; and therefore when it is freed from darkness, it can well see into, and communicate with the internal and heavenly spirits and angels: but the senses and body take their original from gross palpable matter, and therefore depend upon sublunary nature, and consequently subject to destruction and corruption. The body is a dull heavy trunk, but the soul is quick as thought, and nimble as a beam of light; and therefore when freed from the clog of the body, and sensual power, 'tis capable of entertaining and receiving all things, be they either material or immaterial.

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But here we must observe, that it is common for persons in dreams to be presented with various figures and shapes of material things, belonging to the animal, vegetable, and mineral kingdoms; which representations do often foreshew or denote prosperity, adversity, health, sickness, and perhaps the death of either themselves to whom such representations are made, or of their friends or relations: thus a divine of eminent note having in a nocturnal representation the form of his wife before him all in mourning, looked upon it as a premonition of her death, but was mistaken in his conjecture, for it proved a prognostic of his own, who was suddenly after taken ill, and died in a little time; telling his wife a little before he died, what he had seen: and his wife being in mourning at his funeral, was the substance of that representation he had seen in his dream; but I shall have occasion to mention many such things in another chapter. And not only have many had such representations, but some have had vocal calls, voices, and even blows, before death or sickness. Now all these variety of nocturnal representations or dreams, proceed from the variety of each man's genius or angel, and are true or false, according to the nature of the genii, and the virtuous or vicious lives of the persons to whom they are made.

And here, once for all, let me address myself to all those that are willing to have their spirits regaled, in their nocturnal slumbers, with pleasant, significant and delightful dreams; and in a few words to inform them, that there is no better, nor indeed no other way for them to accomplish their desires, than by living in the daily exercise of temperance, cleanness, moderation, and virtue: for it is a certain truth, that those men have been the most famous for having dreams of their own, that have been weighty and significant, and also for interpreting the dreams of others: witness *Jacob*, *Joseph*, *Daniel*, and divers others, (as I shall have occasion to discourse more at large in another chapter) who were all pious, chaste, temperate; and holy persons. Nor from the reason
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of the thing can it be otherwise: for seeing, (as I have shewed at large) that our dreams, in a great measure, proceed from the influence and communications of the good and evil genii, or angels, can we think that the good angels will have any communications with those that are drenched in lust and sensuality, like a swine in the mire? Is it not reasonable to think that the intellectual faculties of the soul will be clouded and enveloped with darkness, through the streams that arise from an impure body? And what can flow from thence, but filthy and impure dreams? And such are usually stirred up by the wrathful principle, or evil genii; who are always forward to encourage the devotees of vice to those impurities, that in the end will ingulph both body and soul in inevitable ruin and destruction. Whereas on the contrary, chastity, sobriety, temperance, and cleanness attracts the good genii to the soul, and wonderfully prepares men for, and renders them capable of receiving true and instructive dreams. And therefore all that would be worthy of this sublime knowledge and gift of true dreams, must keep a pure, undisturbed, and undisquited spirit and imagination; to do which, they must endeavour to attain to external as well as internal purity; and to be free not only from wrath and violence, but also from all uncleanness of body, even in meats and drinks; for a temperate and clean body, is the way to have a composed and unclouded spirit, which is like a clear glass, or calm limpid spring of water, wherein you may behold the true images of things; but if the water be troubled, stirred, or agitated, then you perceive nothing but confused figures: so the spirit being decomposed, apprehends nothing as it ought to do: but as long as it continues serene and tranquil, it lets in the true light of distinguishing and understanding, and presents the real figures and notions of things to such as are of a sound mind and healthful body, not clouded by intemperance, nor made sad by anger, nor provoked to bitterness and envy, by covetousness:
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but being at peace with God, and with all the innocent creation, you quietly go to bed and fall fast asleep; then the soul being loosed from hurtful thoughts, and freed from the heavy body, and sensual spirits, does freely communicate with divine angels and spirits, and certainly, clearly, and efficaciously behold and enjoy wonderful things; and oftentimes is then instructed in, and taught many abstruse and mysterious secrets; for the good spirits being diffusive and communicative, do invite the soul to their society, by the opportunity of the sleep of the body and senses, and nocturnal solitariness; nor will they be wanting to such, when they are awake, if they shall square and conduct their lives and actions by the measures of wisdom, and rules of piety.

Seeing then true or prophetic dreams are a kind of revelation of divine power unto the soul, and that this sublime state of the mind, is either much advanced or depressed by temperance or intemperance, virtue or vice, it follows that the first step to true wisdom is the fear of the Lord, which teaches all men sobriety, temperance and cleanness; therefore all such as are desirous to receive true and profitable dreams, ought to be chastly and devoutly disposed, and in an especial manner to observe cleanness in meats and drinks, and not to overcharge the body with too great a quantity; for that will strangely dull and becloud all the intellectual powers of nature, so that the soul can neither communicate with good angels, or separate spirits, nor of herself see or penetrate into any thing celestial.

C H A P. VI.

Of divine dreams : shewing how God has appeared to several holy men and prophets, in nocturnal dreams and visions.

HOW much dreams were esteemed by the prophets and holy men of old, the sacred pages do abundantly testify ; the ever blessed creator frequently sends his angels, those glorious ministering spirits, to reveal to the sons of wisdom his divine good pleasure ; sometimes to admonish them of things to come : at other times to direct them in their duty ; and sometimes to avoid those dangers which they were likely to fall into, and to prevent the evils that men threatened them with.

It was doubtless this way that God first appeared to the great *Abraham*, bidding him get out of his country, and from his kindred, and from his father's house, unto the land that he would shew him ; and *Abraham* readily obeyed the divine vision. It was thus that God appeared to *Abimelech*, in a dream by night, and said to him, *thou art but a dead man, for the woman which thou hast taken, for she is a man's wife.*—Now therefore restore the man his wife : now this angelical admonition and reproof was of great use and service to *Abimelech*, who by this means repented of his evil, which otherwise he would have ignorantly committed, and saved himself and his people from those impending judgments which God had threatened.

When poor *Jacob* was, as it were banished from his father's house, to avoid the effects of his enraged brother's implacable malice, who had designed to kill him, he came to a place called *Luz*, and there he took up his melancholy lodging ; having nothing but the earth for his bed, a stone for his pillow, and
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the heavens for his canopy : (which was but an indifferent entertainment for the heir of *Isaac*) and yet this was perhaps the best lodging that ever *Jacob* had; for while he slept securely, and heartily, being wearied with the fatigue of his journey, he had a glorious divine dream, and communication not only with the blessed angels, but with the God of angels also: for he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it: and behold the Lord stood above it and said, *I am the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.* This was a glorious and encouraging dream to *Jacob*, and filled his soul with holy and awful thoughts of God: for altho' all this was transacted while *Jacob* was asleep, yet he was sensible of what had passed when he was awake: for we find when *Jacob* awaked out of his sleep, he said, surely the Lord is in this place, and I knew it not: and he was afraid, and said, how dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And now let us see the effect of this blessed dream upon good *Jacob*. And *Jacob* arose early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place *Bethel* (that is, the house of God) and *Jacob* vowed, saying, if God will be with me, and will keep me in this way which I go, and will give me bread to eat, and raiment to put on, so that I come to my father's house again, then shall the Lord be my God. This was the blessed effect of *Jacob's* dream: he was filled with awful apprehensions of the divine majesty,

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set up a pillar in resemblance of this memorable dream, and made a solemn vow that the Lord should be his God. And this dream made so deep an impression upon the mind of *Jacob*, that God, who appeared many years afterwards to him, when he served his uncle *Laban*, and bid him return back to the land of his father's, uses this as a motive, *I am the God of Bethel*, (the place where he had this remarkable dream) *where thou anointedst the pillar and vowedst unto me*. And the promises that God made him in this dream, were most remarkably accomplished; for God brought him back again to *Isaac* his father, having first reconciled his brother *Esau* to him, so that *Jacob* and *Esau* were at their father's funeral; and the seed of *Jacob* possessed the whole land of *Canaan* for many hundred years afterwards.

And here, before I leave this remarkable dream, I cannot but take notice of the divine nocturnal representation that he had therein: *he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and the angels of the Lord ascending and descending upon it, &c.* This representation that was made to *Jacob* in his sleep, shews that God communicates his mind and will to us in dreams, by the ministry of the holy angels; and the ladder which was set upon the earth, with the top of it reaching to heaven, and the Lord's being above it, shews, that the holy angels have their commission from heaven to minister to us, while our earthly senses are locked up in sleep. And that dreams was one of the principal ways by which God made known his will to his people of old, we may learn from *Samuel*, when *Saul* enquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophets. Which being the three usual ways by which the Lord answered his people, and not answering King *Saul* by any of these, he despaired of being answered by God at all; and so sought out a witch, that he might enquire of the devil. And accordingly, when the witch of *Endor* raised up an old man covered with a mantle, which

which he took to be *Samuel*, King *Saul* complained to him, that *he was in great distress, and that God was departed from him, and answered him no more, neither by prophets nor by dreams.* And indeed it was no wonder that God answered him not by prophets nor by dreams, when he had estranged himself from God, by his sins and rebellions against him.

But to proceed, though this extraordinary dream of *Jacob's*, was the first in which God so eminently appeared to him, yet it was not the last, for he had many eminent visits from God, afterward in the same way and manner; which I shall but mention, and so go on to others. *Jacob* tells his wives, that it was God (who saw how *Laban* oppressed him) that directed him to take the speckled and the ring-streaked cattle for his wages, and that he saw in a dream, the rams that were ring-streaked and speckled, leaped upon the cattle; and that he had also appeared in a dream to him, and bid him to return again to his father's house; which he accordingly designed to do.

But *Jacob* knew the temper of *Laban* (his uncle and father-in-law) so well, that should he have acquainted him with his design, he would either have sought to prevent him, or have took away most of what he had from him; and therefore he departed from him without taking his leave of him, and was gone three days journey before *Laban* knew it, who being desperately enraged thereat, pursued after him with the greatest fury imaginable; but the night before *Laban* came to him, God appeared to *Laban* in a dream, and charged him to take heed that he should let him depart safely, and do him no hurt; which divine dream did so over-awe the spirit of *Laban*, that he acknowledged, though it was in the power of his hand (and no doubt in his heart too) to do him hurt, yet because God had rebuked him for it, he could do nothing. Se here the benefit that both *Laban* and *Jacob* received by this divine dream; the one being hindered from doing, and the other kept from receiv-

ing hurt thereby, for *Laban* having made a covenant with *Jacob*, kissed his children and departed in peace.

Joseph the eldest son of *Jacob* by his beloved wife *Rachel*, was (in his infancy almost) very remarkable for his dreams, by which he received an early intimation of his future advancement. Which though it then served only to raise and augment his brethren's hatred towards him, yet did they afterwards receive a most remarkable accomplishment; and which is remarkable, his very dreams and the skill he had in the interpretation of dreams, was the occasion of it; for his dreams made his brethren to hate him, and their hatred made them sell him to the *Ishmaelites* merchants, who sold him into *Egypt*, where he met with extraordinary advancement.

But to be more particular in his interpretation of the dreams of king *Pharaoh's* chief butler and baker, it will be necessary to premise, that *Joseph* being sold to the *Midianites* by his brethren, he was by the *Midianites* sold to one of *Pharaoh's* officers, that is, to *Potiphar*, the captain of his guards, by whom he was intrusted with the oversight of his house: during which time his mistress cast her lustful eyes upon him; which when *Joseph* was unwilling to take notice of, she became so impudent, as to ask him in plain terms to lie with her; which he refused with that nobleness of spirit which ought to be a pattern to all succeeding ages, saying to her, *how can I do this great wickedness and sin against God?* One would have thought such a reproof would have been enough to have quenched the fire of her lust; but it proved so far from that, it rather enflamed it: for one day as he was about his business, in the absence of the servants, she caught hold of his garment, as if she would have forced him to lie with her; but he, to avoid the further importunity of her brutish lust, left his garment in her hands and got away. The lustful lady being now without all hopes of satisfying her unclean desires, converts her former kindness for him into the extremest hatred: and to gratify her revenge, though she could

could not her lust, accuses him to his master as though he would have ravished her, and produces his garment as an evidence of the truth of what she said: It was in vain for *Joseph* to affirm his own innocence, his mistress would be sure to be believed before him; for her fair story being first heard, his wrath was kindled against *Joseph*, whom he committed to the king's prison; and as he was an innocent man, notwithstanding his mistress's unjust accusation, so God was with *Joseph* in the prison, and gave him favour in the eyes of his keeper, who put a great deal of confidence in him, and gave him as much liberty as the prison could afford.

During *Joseph's* confinement in the king's prison, the king being displeased with his chief butler and chief baker, committed them both to prison: and while they were there, *Joseph* was appointed by his keeper to look after them; and to serve them with what they had occasion for. After they had been there some time, they both dreamed a dream in one night; which dreams, because they knew not what they might portend, made them very uneasy; inso-much that when *Joseph* came to them the next morning to see what they wanted, he found them very much dejected and cast down, which made him ask them what the matter was, which made them so sad, beyond what they used to be? And thereupon they told him that they had each of them dreamed a dream, and they knew not how to interpret it. *Joseph* having heard the cause of their sadness, did not reply (as many of those that would be accounted extraordinary wise in our days, would and 'tis very likely have done in such a case, and presently tell them) that all dreams are but vanities and idle fancies, and bid them never regard them, for that they signify nothing, and therefore they need never trouble their heads about their interpretation: no, *Joseph* understood the nature of dreams better; and therefore, on the contrary, said to them, *do not interpretations belong to God? Tell me your dreams I pray*

you: which in answer to *Joseph's* desire they did; the butler beginning first in this manner.

In my dream behold a vine was before me, and in the vine were three branches; and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

Joseph having heard the dream, gave this interpretation of it: *The three branches are three days; yet within three days shall Pharaoh lift up thine head, and restore thee to thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner, when thou wast his butler.* And this *Joseph* told him with that certainty, that he desired him, when he was thus restored, to be mindful of him, and to speak a good word for him.

The baker hearing the interpretation of the butler's dream, and finding it was very good, had a mind to hear his own interpreted; which he therefore thus began to relate to *Joseph*: *I was also in my dream, and behold I had three white baskets on my head, and in the uppermost basket there was all manner of bake-meats for Pharaoh; and the birds did eat them out of the baskets upon my head.*

The dream of the baker's, *Joseph* likewise interpreted, but in a different manner from that of the butler's; For, *This*, said he, *is the interpretation thereof: The three baskets are three days, yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.*

I know not what the butler or the baker thought of the different interpretations of their dreams; but three days time gave them both a better idea of the truth of what *Joseph* had told them: for *Pharaoh's* birth-day being three days after, and *Pharaoh* on that day making a great feast to all his servants, he then restored the chief butler to his place; but caused the baker to be hanged, as *Joseph* had before interpreted. And yet so ungrateful was the chief butler,

Ier, notwithstanding all his promises when he was in prison, he remembered not *Joseph* whom he had left there in prison, but utterly forgot him.

But tho' the butler forgot *Joseph*, yet God remembered him; and after he had lain there even till the irons had almost entered into his soul: two years having passed since the butler was restored; and *Joseph* as it were all this while buried alive in the grave of his prison, it seemed good to the divine majesty to cause king *Pharaoh* to dream such a dream, as none of the magicians or wise men of *Egypt* could interpret; which gave the king no small disturbance; for as his dream was doubled, so the king thought there was something more than ordinary in it, which made him the more desirous to have it interpreted; which he could find none throughout his whole kingdom that could do, though he had told it to the magicians and wise men over and over, but all to no purpose. The king's perplexity, that he could find none to interpret his dream, made not only himself, but the whole court uneasy, and as every one was contriving how to satisfy the king; the butler began to call to mind the long-forgotten *Joseph*; and being persuaded that he could as well interpret the king's dream, as he had done his and the baker's, was now resolved to make the king acquainted with what had passed then. And thereupon going in to the king, he bespake him as follows:

I remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house both me and the chief baker: and we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream: and there was there with us, a young man, an Hebrew, servant to the captain of the guards: and we told him, and he interpreted to us our dreams, to each man according to his dream, he did interpret: and it came to pass as he interpreted to us, so it was; me he restored to mine office, and him he hanged.

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This relation of the butler's was so acceptable to the king that, he gave immediate order that *Joseph* should be brought to him.

Being brought into the king's presence, the king told him he had had a dream, and that none could interpret it; but *I have heard of thee*, said he, *that thou canst understand a dream to interpret it*. To which *Joseph*, with a holy and becoming modesty replies, *it is not in me; God shall give Pharaoh an answer of peace*; thereby encouraging the king to look higher than himself, who could do nothing therein without the divine assistance. And thereupon the king forthwith told him his dream, as it is set down at large in *Gen. xli.* from ver. 17 to 25.

Pharaoh having told *Joseph* his dream, *Joseph* made this reply: God hath shewed *Pharaoh* what he is about to do—Behold there comes seven years of great plenty throughout all the land of *Egypt*, and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of *Egypt*, and the famine shall consume the land; so that the plenty shall not be known in the land, by reason of the famine following, for it shall be very grievous: and for that the dream was doubled unto *Pharaoh* twice, it is because the thing is established by God, and God will shortly bring it to pass: now therefore let *Pharaoh* look out a man discreet and wise, and set him over the land of *Egypt*: let *Pharaoh* do this, and let him appoint officers over the land, and take up the fifth part of the land of *Egypt*, in the seven plenteous years; and let them gather all the food of those good years that come, and lay up corn under the hand of *Pharaoh*, and let them keep food in the cities; and the food shall be for store to the land, against the seven years of famine which shall be in the land of *Egypt*, that the land perish not.

The interpretation that *Joseph* gave of the king's dream, seemed so natural, and the advice he added to it, was so rational, that it made its own way, both in the heart of *Pharaoh* and his counsellors; who
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having debated the matter among themselves, *Pharaoh* came to this result, *can we find such a one as this is, a man in whom the spirit of God is?* And the counsellors all acquiescing in the sentiments of their prince, the king bespake *Joseph* in this manner.

Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over mine house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. See, said the king, *I have set thee over all the land of Egypt:* And in token thereof, he took his ring from off his hand, and put it on the hand of *Joseph*. And though *Joseph* had put on change of raiment when he came into the king's presence, that he might not appear despicable, yet that would not now serve his turn, for *Pharaoh* arrayed him in vestures of fine linen (according to the custom of the nobleman of *Egypt*) and put a gold chain about his neck; and made him ride in the second chariot which he had, the people crying before him, *Abrech, bow the knee, or tender father.*

Thus was *Joseph*, by the skill which God had given him in the interpretation of dreams, in one day from a prisoner, exalted to the honour of a prince, and made viceroy of the whole kingdom of *Egypt*; which was an immense benefit both to the kingdom and crown of *Egypt*: the former being freed from destruction by the timely provision which *Joseph* made for them; and the latter being by his prudence and policy possessed of the greatest part of the freehold of *Egypt*; so that *Pharaoh* was so far from losing, that he was an unspeakable gainer by the advancement of *Joseph*.

Having thus briefly run over the history of our illustrious dreamer's advancement, from a captive slave, to be viceroy of *Egypt*, let us a little consider how great things God has brought to pass by dreams; and how the accomplishment of one dream was brought to pass by another.

Joseph first dreamed (or at least it was the first dream which we read of, that he told his brethren) that he and his brethren were binding sheaves in the field in the time of harvest, and that his sheaf arose and stood upright, and that their sheaves stood round about and made obeysance to his sheaf. His brethren rightly interpreted that this dream imported their subjection to him, for which they hated him.

Joseph after this dreamed a second time, and his dream was, that the sun, the moon, and the eleven stars made obeysance to him; which not only his brethren, but his father also interpreted of his having a lordship and dominion both over himself, his mother-in-law *Leab*, (for *Rachel* was dead before) and his brethren; which, though it made his father more narrowly to observe the workings of divine providence, yet it increased his brethren's hatred towards him to that degree, that when a favourable opportunity presented itself, they resolved to kill him, and so put an end to the issue of his dreams; but being over-ruled by *Judith*, they rather chose to sell him to the *Midianitish* merchants, who brought him to *Egypt*, where, by interpreting the dreams of the butler and baker, he came to be brought before *Pharaoh*, to interpret his dream, by which he became viceroy of *Egypt*; and in the time of the great famine, his brethren coming to buy corn in *Egypt*, and never expecting to have heard any more of *Joseph*, they found him governor of all the land of *Egypt*, and addressed themselves to him with that low submission (even after they came to know who it was) as if it had been unto the king himself; whereby those very dreams which they had so much derided and hated him for, were literally, and in a most remarkable manner, accomplished by themselves.

And here we may also see the great use the Divine Majesty was pleased to make of dreams; for by the dream of *Pharaoh*, not only the kingdom of *Egypt*, but several other countries also, were preserved in the time of a most grievous famine; and good old *Jacob*
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and his family maintained first in *Canaan*, and afterwards in *Egypt*; by which means came to be fulfilled what God had foretold to *Abraham* many years before, even that his seed should be strangers in a land that was not theirs, and that they should be afflicted there four hundred years; *Joseph's* advancement in *Egypt* and the power he had there, being the great motive of *Jacob's* going down thither.

Remarkable is the story of *Gideon*, who being engaged in a war with the *Midianites* and *Amalekites*, it pleased God to send *Gideon* down to the enemy's host, that his hands might be strengthened by hearing a dream, told by one of the enemy's army to his fellow-soldier; the matter was thus: *Gideon* being raised up to be a deliverer of the *Israelites* from the slavery they were under to the *Midianites* and *Amalekites*, a great number of the *Israelites* came in to his assistance; but the Almighty God, who is the Lord of hosts, having resolved to magnify his own glory in the deliverance of his people, and make his own power more illustriously appear, told *Gideon* that the army he had assembled together was too many for him to deliver the *Midianites* into their hands, lest the *Israelites* (too forward upon every occasion to forget their God) should attribute their deliverance to themselves, and not unto that hand that wrought it for them; and therefore he made him turn the people home again, leaving only *three hundred* with him: in this naked condition, to an eye of sense, wherein *Gideon* was left, lest he should thereby be discouraged (for the best of men are but men at the best) God bids him, if he was afraid to fight with so small a number, to go down with *Phurah* his servant to the host of the *Midianites*, and hear what they say. And afterwards, says God, thy hand shall be strengthened, to go down unto the host: Then went he down with *Phurah*, unto the outside of the armed men that were in the host, And the *Midianites* and the *Amalekites*, and all the children of the east, lay along in the valley like grasshoppers for multitude, and their camels were without

number, as the sand by the sea-side for multitude. This to an eye of reason was enough to discourage him, rather than to strengthen him : however, on he goes among them (for he had heard nothing yet) and when Gideon was come, behold there was a man that told a dream unto his fellow, and said, *Behold I have dreamed, and lo a cake of barley-bread tumbled into the host of Midian, and came unto a tent and smote it, that it fell, and overturned it that the tent lay along.* This seemed to be an odd sort of dream, and was allegorical, as the interpretation will make it appear : For his fellow answered and said, *This is nothing else save the sword of Gideon the son of Joash, a man of Israel : For into his hand hath God delivered Midian and all the host.* This was indeed extremely to the purpose ; for so it was, that when Gideon heard the dream and the interpretation thereof, that he worshipped ; and returned into the host of Israel, and said, *Arise, for the Lord hath delivered into your hand the host of Midian.* And the event proved it true. Thus Gideon's hands were more strengthened by the hearing of a dream and the interpretation of it, than if he had been reinforced by twenty thousand men : and the soldier's dream was remarkably fulfilled ; for the host of the Midianites was entirely routed, and their princes slain.

The next divine dream I shall mention, which had a remarkable accomplishment, was that of King Solomon in a dream by night ; and God said, *Ask what I shall give thee.* And Solomon (in his dream) said, *Thou hast shewed unto thy servant David my father great mercy—and hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king, instead of David my father, and I am but a young child ; I know not how to go out, or how to come in, and thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered : Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad : for who is able*

able to judge this so great a people! And the speech pleased the Lord, that Solomon had asked this thing: And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, nor riches, nor the life of thine enemies, but hast asked for thyself understanding, to discern judgment of things; behold I have done according to thy word: Lo I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee, all thy days: And if thou wilt walk in my ways to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and behold it was a dream.

In this relation of God's appearing to Solomon in a dream by night, we have a large account of what passed between God and him: for, first, God appears to him in a dream, and bids him ask, *what he should give him*. And Solomon answers, with that prudence and discretion, that God was well pleased with him; and promises to give him not only what he asked, in a larger measure than ever any man had, but also to give him in besides, other things which he did not ask: and all this intercourse was transacted between the spirit of the Lord, and the spirit of Solomon, in a dream, whilst Solomon had all his outward senses locked up in his sleep; and yet the thing was nevertheless real; for though *when Solomon awoke, he found it was a dream*, yet the dream was most remarkably accomplished. God gave Solomon wisdom and understanding exceeding much; so that Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, *for he was wiser than all men: than Ethan the Ezrabite, and Heman, and Chalcol, and Darda, the sons of Mahol, and his fame was in all nations round about*: and as God thus remarkably fulfilled what he had promised in that dream, so on Solomon's part, his request was nevertheless real, or less acceptable to God, because made

in a dream ; nay, perhaps it was more acceptable than if it had been waking, because it was the more pure, free, and undisturbed desire of his soul, not then seduced by the senses, nor beclouded with corporeal objects.

But though God speaketh frequently in dreams, yet many times such is our dulness, and so great the corruption and depravity of our natures, that we are rendered insensible of those illuminations : for which reason *Elibu* affirms, *God speaketh once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon their beds, then he openeth the ears of men, and sealeth their instruction.* And as those dreams and visions are sometimes matter of joy and comfort, so at other times they are terrible and frightful. And therefore holy *Job*, when under an afflicting dispensation of Providence, bemoans himself in this manner, *When I say, my bed shall comfort me, my couch shall ease my complaint : then thou scarest me with dreams, and terrifiest me through visions.* Which a learned author thus paraphrases, thou makest me exceeding sorry, thou causest seas of sorrows to gather within my soul, and dost astonish me by representing several fearful and amazing objects to my soul. But to proceed.

Daniel (who was certainly a holy man, and therefore was stiled by the angel more than once, *a man greatly beloved*, and reckoned with *Noah* and *Job*, by God himself) is a man famous in scripture for his knowledge in dreams and visions. For when king *Nebuchadnezzar* dreamed, and his spirit was troubled because the thing was gone from him ; that is, he had forgotten what he had seen ; but only retained a general notion that he had dreamed a strange and wonderful dream : upon this, all the magicians, astrologers, forcerers and Chaldeans were called together, and commanded to shew the king his dream ; but they were all so far from being able to tell the king what he had dreamed, that they positively told him

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him, *There was not a man upon earth that could do it* : This made the king rage like a madman ; for how difficult soever it was, he was resolved they should do it, or do worse ; and therefore told them plainly— that unless they told him both the dream and the interpretation, they should be cut in pieces, and their houses be made a dunghill. Notwithstanding which, they still insisted upon the king's telling them the dream ; and then they assured him they would make known the interpretation thereof : telling him moreover, that there never was any king, lord, or ruler, that ever asked any such thing at the hands of any magician, astrologer, or Chaldean ; adding, that none could shew what the king required, except the gods, whose dwelling is not with flesh.

But all this, instead of mitigating the king's anger, did irritate him the more, insomuch that he commanded all the wise men of *Babylon* should be destroyed, and *Daniel* and his three companions being included in that denomination, were also sought after to be slain. Though it seems that *Daniel* had no notice of what had passed at court, nor of the occasion of this rash, and indeed unreasonable decree.— And therefore when *Arioch*, the captain of the king's guards, which was gone forth to slay the wise men of *Babylon*, came to *Daniel*, he asked him the reason of this hasty decree ? which when *Arioch* had acquainted him with, he immediately went in to the king (to whom he had always free access, being one that stood before the king) and told him that he had heard nothing of it, but if he would give him time, he doubted not but to make known both the dream and the interpretation to the king. Which being granted, *Daniel* went to his house, and made the thing known to his three companions, engaging them to desire mercies of the God of Heaven concerning this secret, that they might not perish with the rest of the wise men of *Babylon*. And this was indeed the right way to come to the knowledge of this momentous secret ; for God only could reveal what was the
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working of the king's mind in his nocturnal visions. And God, who in all ages has been attentive to the prayers and supplications of his people, was graciously pleased to reveal this secret to *Daniel*, in a night vision, who thereupon blessed the God of Heaven, and said, *bleſſed be the name of God for ever and ever ; for wiſdom and might are his, and he changeth the times and the ſeaſons : he removeth kings and ſetteth up kings, he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding : he revealeth the deep and ſecret things, he knoweth what is darkneſs, and the light dwelleth with him. I thank and praſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known to me now, what we deſired of thee : for thou haſt now made known unto us the king's matters.*

Daniel, having thus given thanks to the great revealer of ſecrets, immediately went in unto *Arioſch*, whom the king had commiſſioned to deſtroy the wiſe men of *Babylon*, and deſired him to ſtay his hand ; and not to deſtroy the wiſe men of *Babylon* ; but bring me before the king, ſaid he, and I will ſhew the king what he deſires. Then *Arioſch* brought in *Daniel* before the king, in haſte (for he was willing to be excuſed from executing his bloody commiſſion) and ſaid thus unto him, I have found a man of the captives of *Judah*, that will make known unto the king the interpretation.

This was very good news to the king, but he ſeemed to be a little diffident at firſt, and thought it too good to be true ; and thus he accoſts *Daniel* ; art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof ?

Daniel (having now ſo fair an opportunity) was willing to let the king know the folly of thoſe men whom he looked upon to be ſo wiſe : and alſo to give glory to the Divine Majeſty, who had revealed the ſecret to him ; and therefore answered the king thus :

The ſecrets which the king hath demanded, cannot the wiſe men, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king ; but there is a God in heaven that revealeth

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realeth secrets, and maketh known to the king *Nebuchadnezzar* what shall be in the latter days. Having made this short preface, he proceeded to tell the king his dream; and after that, the interpretation thereof, as it is at large set down in the second chapter of *Daniel*, from ver. 28, to 46.

This dream of the king's being thus interpreted by *Daniel*, wrought such a conviction in that heathen king, that it forced this confession from him, *of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.*

But this was not the only dream that *Daniel* interpreted for *Nebuchadnezzar*; for he dreamed again, and was greatly troubled to know the interpretation thereof, and though he remembered this latter dream, and told it to the magicians, astrologers and Chaldeans, and to the soothsayers, they could no more tell the interpretation of it, than they could of the former: so true is what *Daniel* said to the king in his former dream, that *there is a God which only revealeth such secrets*: and therefore *Daniel* was again sent for to be the interpreter of his dream; and when *Daniel* had heard it, and found it was a premonition of judgments that were coming upon the king for his presumption and forgetfulness of God: importing that he should be driven out of his kingdom, and from amongst men, and should eat grass with the oxen, *Daniel* fell into a kind of astonishment for an hour together, so much did his thoughts trouble him; and perhaps being somewhat fearful to declare it; which the king perceiving, said, *O Belteshazzar* (for so was the name that had been given him at the *Babylonish* court) *let not the dream, or the interpretation thereof trouble thee; to which he answered, my lord, let the dream be to them that hate thee, and the interpretation thereof to thine enemies.* After which he interpreted his dream faithfully to him, giving him this advice in the conclusion, wherefore, *O king, let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities*
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by shewing mercy to the poor; if it may be a lengthening to thy tranquility. But notwithstanding this good counsel, and the Divine premonition, the king continued in his pride and forgetfulness of God; and when he was boasting of what he had done, saying, *Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honour of my majesty?* I say, when he was boasting in this manner, there fell a voice from heaven, saying, *O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee, &c.* And so the dream which Daniel had before truly interpreted, received a most eminent and remarkable accomplishment.

Nor was this method of God's revealing secrets to his people by dreams, only peculiar to the legal dispensations, or times of the Old Testament, but seems more especially to be extended unto, and enlarged under the dispensation of the gospel; according to that famous prophecy of *Joel*, chap. ii. 28. *And afterwards, saith the Lord, I will pour out my spirit upon all flesh, and my sons and my daughters shall prophecy, your young men shall see visions, and your old men shall dream dreams;* which is repeated in the New Testament, and applied to the illumination of the Holy Spirit, by the apostle *Peter*, *Acts* ii. 17.

Thus we read in the New Testament, that when *Joseph* thought to put away the virgin *Mary*, whom he had espoused, because he perceived her to be with child, the angel of the Lord appeared unto him in a dream, saying, *Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.* And *Joseph* was so well satisfied in this dream, that he immediately changed his purpose of putting her away, for the sacred text tells us, that *Joseph* being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

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Thus also the wise-men, that were conducted by a star which they saw in the *East*, into *Judea*, to pay homage to the Saviour of the world, being enjoined by *Herod*, when they had found where he was, to bring him word, *that he might go and worship him also*: (for so he pretended to them, though his design therein was only to kill him) lest they, deceived by *Herod's* hypocritical speeches, should have gone back, and carried him word where *Jesus* was, were warned by God in a dream, that they should not return to *Herod*:— and being obedient to the divine premonition, they departed into their own country another way: whereby *Herod* was deprived of that intelligence, whereby he hoped to have found and destroy *Jesus*. Which was such a disappointment to him, that when he heard he was mocked of the wise-men, he in revenge slew all the children that were in *Bethlehem*, and in the coasts thereof, from two years old, and under, according to the time he had diligently enquired of the wise-men.

But all his cruelty to the infants of *Bethlehem* availed him nothing; for this young prince of peace, being the peculiar care of heaven, and the darling of his everlasting Father, appeared again by his angel to *Joseph* in a dream, saying, *arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him*. And good *Joseph* was so careful to yield obedience to this divine dream, that he rose by night, and taking the young child and his mother, he departed into *Egypt*. And by the dreadful massacre of the *Bethlehemiters*, which followed suddenly after, it is very apparent that by that divine dream *Jesus* escaped being massacred among the rest.

And though by that extraordinary appearance of God to *Joseph* in a dream, he went, as he was warned, with the young child into *Egypt*, yet he was there under the same care of the Almighty, who would not let him stay there any longer than till the death of *Herod*, that cruel and barbarous tyrant: and therefore when he was cut off by divine justice, behold

hold the angel of the Lord appeared again unto *Joseph* in a dream, saying, *arise and take the babe and his mother, and go into the land of Israel, for they are dead which sought the young child's life.*

Thus we see how in the New Testament, as well as in the Old, God was pleased to reveal his mind and will to his people by appearing to them in a dream by night; which has been of singular use and service to them; and has been also remarkably accomplished.

There is one dream more that I shall mention before I conclude this chapter; and though I cannot altogether affirm it to be a divine dream, yet being mentioned in holy writ, I thought it was most proper to come in here; and this is the dream of *Pilate's* wife, recorded in the gospel of *St. Matthew*, *When he (Pilate) was set down on the judgment-seat, his wife sent unto him, saying, have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.* Divines are divided in their opinions about this dream of *Pilate's* wife; for, some would have it, that the devil being now afraid of being out-shot in his own bow, and beginning to foresee that Christ by dying should overcome death, and finish the work of man's salvation, would now fain have hindered it; and thought no way so proper as that which he had heretofore found effectual, viz. To persuade the man by his wife, as he served our first parents in paradise. And therefore so ordered it, that when *Pilate* was set down upon the judgment-seat, in order to condemn *Jesus*, then *his wife* sent unto him, saying, *have thou nothing to do with that just man, &c.*

But others conclude, contrarily, that this dream was through the working of the good genii, and was the effect of that compassion which she had towards *Jesus Christ*, as believing he was an innocent person, and his death sought out of envy by the *Jew*; and of this mind was *St. Chrysostom*, who concludes, that though *Pilate* was stupid, about the state of Christ, yet his wife had such a dream as made deep impressions upon her, and moved great compassions in her
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towards Christ's innocent case. And this is the most probable, as well as most charitable opinion. For if Satan had stirred her up to be instrumental in saving the life of Jesus, while he stirred up the chief priests and elders, and not only them, but the multitude also, to ask *Barabbas*, and destroy *Jesus*, then *Satan* would be divided, and act against himself: neither is it likely that he knew any thing of the event of Christ's sufferings until after his death: but be that as it will, there is no doubt but this dream of *Pilate's* wife will add to the condemnation of her husband, seeing he would take no warning by it, but proceed to the condemnation of Jesus, whom he knew to be innocent, and by the testimony of his wife was declared to be a just person.

C H A P. VII.

Of the esteem shewed to the interpreters of dreams in the eastern countries : an objection against God's appearing by dreams in gospel days, answered. A memorable passage of archbishop Usher concerning dreams.

THE foregoing chapter, in the instance of *Daniel*, and the high honour that was done him by king *Nebuchadnezzar* and his son *Belsazzar*, do sufficiently witness the great esteem those princes had of an interpreter of dreams : who indeed was in some sort a minister of state ; and an eastern king could no more be without one of that profession in his court, than an European prince could be without his chaplain, or confessor. Nay, *Homer*, the father of poets, had a great veneration for dreams : he makes them all *jure divino*. Had he lived in archbishop *Laud's* time, he could not have said more for monarchy nor episcopacy. But there is an objection brought against the validity of dreams in the times of the gospel : which is,

That although there are divers instances in the sacred scriptures, that there have been frequent apparitions and communications of good spirits and angels in dreams and visions, to pious and holy men, in times past, instructing and admonishing them, and revealing divine mysteries unto them : yet now they are wholly ceased, and no such spiritual assistance or converse is to be expected.

To which I answer, that as this objection is not founded on, but is contrary to the holy scripture, which has promised that in the last days (these days of the gospel in which we live) our young men shall see visions, and our old men shall dream dreams, so also very late and recent experience has confuted it, I grant that we are not to believe or give credit to
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even an angel from heaven, that should preach contrary to, or derogate from, the gospel of Jesus Christ, or go about to weaken our faith and hope in God, by giving heed to them, for thereby it would plainly appear he was an evil angel; because God in all his manifestations is never contrary unto himself, but yet this hinders not but good spirits may afford us good offices, and give us notice of impending dangers, and defend us from the assaults and intrusions of evil dæmons, and may also be the ministers of God, for the revealing of his secrets unto those that fear him. For God, blessed for ever, is still the same he ever was, and as near unto mankind now, as in the first ages of the World: and therefore whatever was by divine appointment or permission of this nature common to the prophets or holy men in former ages, it is reasonable to believe should not only be continued, but also increased in these gospel days; since the divine manifestation of the son of God in the flesh for the finishing of the great work of our redemption, was so illustriously ushered into the world by the triumphant acclamation of a holy choir of angels.

Besides, it is under this gospel-dispensation, that the holy prophets have foretold there should be far more glorious irradiations and discoveries of divine knowledge: that all should be taught of God: that their sons and their daughters should prophesy, their young men see visions, and their old men should dream dreams: the effect of which should be the beamings of greater and more universal light; insomuch that the knowledge of the Lord should cover the Earth in as great abundance as the waters cover the sea; and why then should we now go about to cut off those ways and means whereby the divine goodness was heretofore pleased to give forth the discoveries of his will in the mysteries of his kingdom, to the sons of men: those ministering spirits to the heirs of salvation are inflamed with the same zeal now as in the former times, they have still the same ardent charity and good will to the sons of men, which they so loudly proclaimed at the birth of
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our blessed Redeemer ; and are as willing to encourage them in their pursuit after virtue and piety, as heretofore. And we have now as much need of their aid and assistance as any of the ancients ever had. And why then should we think all intercourse cut off between us and those blessed spirits ? Why should we, with a stupid neglect, lose the benefit of such powerful auxiliaries ? especially seeing the evil angels are daily as busy in contriving our temporal and eternal ruin ; and by various ways and means cast stumbling-blocks before us in the paths of piety, and endeavour to seduce us by multitudes of temptations. Why should we not therefore believe the good angels to be as diligent to protect and instruct us, and as ready to encourage us in well doing, as the other are busy to circumvent and debauch us, and to prompt us on to sin and misery ?

That God has formerly appeared by the ministration of angels, and in dreams and visions to his people, I have sufficiently proved already, both out of the old and new testaments : and that in these latter ages he has not left us without witness, even of his appearing to his people by significant dreams and visions, I shall now shew by particular instances, both ancient and modern ; after I have first set down (to let you see that what I have asserted is no novelty) the judgment of an unexceptionably learned and holy author in this case ; it is no less a person than the famous Dr. *James Usher*, the most reverend and pious archbishop of *Armagh*, who in his body of divinity saith,

Doth not man commit sin in the night when he dreameth ? (That is, sometimes when he hath evil dreams, for of those he had been speaking) *Yes, surely* (saith this learned and holy man) *for the soul is never idle, but when it thinketh not of good, it is thinking of evil : and the godly may mark that after they have had many dreams of things unlawful, their hearts are in a measure wounded, till they obtain peace and pardon from God. What use are we to make thereof ? To pray earnestly that God would sanctify our corrupt heart,*
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that it may be a fountain of ho'y, and not sinful thoughts; and in the nights commit ourselves especially to God, that because we having our senses bound and silent, are less able to resist and judge our sinful thoughts, God would preserve us from them by his grace; and secondly, that we may avoid all occasions thereof in the day.—Thus far that judicious and reverend author. From whence we may fairly infer, that if we give up ourselves to violence, oppression, intemperance and uncleanness, and let those vices reign in our hearts and souls, there is no doubt but all true dreams and illuminations will cease in them, and the spirit of error, cruelty, and delusion will grow strong and powerful; which ought to be regarded by all that are sober, serious, and well-minded, and that are willing to enquire into the knowledge of dreams, by which much good may come unto us.

But if it be further objected, that though in the gospel-days there have been divine dreams and visions, yet they were only at the beginning of the preaching of it, to illustrate and confirm the glorious manifestation of Christ in the human nature, and to convince and call the heathen to repentance, and to the knowledge and faith of the universal salvation.

To this I answer, The objection is not true; for as these secret communications by dreams were before and under the Mosaical dispensation, so in fact they have been continued unto, and enjoyed by multitudes of holy, pious, and retired souls in all ages since; of which various examples might be given, which I shall abundantly demonstrate by particular instances of dreams and visions, both ancient and modern, in the following chapter, deduced from authentic history.

C H A P. VIII.

Containing divers instances of remarkable dreams; both ancient and modern, that have been eminently accomplished; and by which also many have been forewarned of dangers, and have escaped them.

ASTYAGES, king of the *Medes*, dreamed he saw a vine springing forth from the womb of his only daughter, which flourished to that degree that it overspread all *Asia*. The soothsayers being consulted about it, answered, that his daughter should bear a son that should seize on the empire of *Asia*, and divest him of his kingdom: *Astyages*, terrified with this prediction, sought to prevent the effect thereof, and so married his daughter to *Cambyses*, an obscure person, and a foreigner: and when his daughter drew near her time, he sent for her, with a design to destroy what should be born of her, and the infant was delivered to *Horpagus* (a man of known fidelity, and with whom he had communicated his greatest secrets) in order to be slain. But he fearing that upon the death of *Astyages* his daughter would succeed in the empire, the king having no male issue, and that then he might pay dear for his obedience, did not himself kill the royal babe, but delivered it to the king's chief herdsman, to be exposed to the wide world: but it falling out, that the wife of the herdsman being newly brought to-bed, and having heard this matter from her husband, earnestly intreated him to bring her the child that she might see him; he being overcome with her intreaties, goes to the wood, where he had left the child and finds there a bitch, that had kept the birds and beasts off from the babe, and suckled it herself. The man affected with the miracle, takes up the child, and carries it to his wife; who seeing it, loved it and nursed it, till it grew up first
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to be a man, and then a king; when according to his grandfather's dream, he overcame *Astyages*, and translates the sceptre from the *Medes* to the *Persians*, effectually accomplishing it.

2. *Alexander*, surnamed *the Great*, sent to the *Jews* while he was besieging *Tyre*, to assist him with some forces for carrying on that siege; but they unwilling to engage themselves in another's quarrel, refused (or at leastwise neglected) to do it. But *Alexander* having, after a long and difficult siege, taken that city, led his army with great indignation against the *Jews*, devoting them all to spoil and slaughter: the *Jews* hereupon being in great perplexity, and not knowing what to do, *Jaddus* the then high priest was admonished by God in a dream, to put on his priestly attire, with the mitre on his head, and upon that the name of God, and with a number of the priests and people, to go out and meet *Alexander*; and he did according to the divine admonition; and as soon as *Alexander* saw him, he approached him with great submission, and first salutes, and then adores him: the people encircling him round about, and crying, *God save the king*. But *Parmenio* (*Alexander's* general) being displeased that *Alexander* should shew so much submission to the high-priest, the king told him, that he did not adore the high-priest, but the God of the high-priest, who had appeared to him in that very form in a dream, in *Dio*, a city of *Macedonia*, encouraging him to a speedy expedition against *Asia*, and promising him his divine power in the assisting him in the conquest of it: upon which he both pardoned the *Jews*, and honoured and enriched their city and nation, as *Josephus* testifies, lib. IV. cap. 8.

3. *Antigonus*, king of *Macedonia*, dreamed that he sowed a spacious field with gold, which sprang up, flourished, and ripened, but was presently reaped, and nothing left but stubble: and then he seemed to hear a voice, saying to him, That *Mithridates* was fled into the *Euxine* sea, carrying along with him all the golden harvest. This *Mithridates* was then in the re-

tinue of *Antigonus*; his own country, *Persia*, being ruined, and therein his own fortunes. The king awaking, and being terrified with his dream, he resolved to cut off *Mithridates*; but *Demetrius*, the son of *Antigonus*, informing *Mithridates* of the danger he was in from his father, he fled privately into *Cappadocia*, and there founded the famous kingdom of *Pontus*.

4. The night before *Polycrates*, king of *Samos*, went thence to go to *Oretes* the lieutenant of *Cyrus* in *Sardis*, his daughter dreamed that she saw her father lifted up in the air, where *Jupiter* washed him, and the sea anointed him. Which came to pass, for as soon as he was in the power of *Oretes*, he caused him to be hung upon a gibbet, where his body was washed with the rain, and his fat melted by the sun.

5. *Antonius*, physician to *Augustus*, was admonished in a dream by a dæmon in the form of the goddess *Pallas*, commanding him to tell *Augustus*, that although he was sick, yet he should not fail to be present in the battle that was to be fought the next day between *Augustus* and *Mark Anthony* on the one part, and *Brutus* and *Cassius* on the other: which *Augustus* understanding, he accordingly left his tent, and was carried in a litter, to be present in the army, though he could not fight the battle: and it was well he was, for the soldiers of *Brutus* his army, knowing *Augustus* was not well aimed chiefly at his tent, and surprized it, as supposing they should have found him there; and there he would have been, had not his physician, by reason of his dream, dissuaded him from staying, by which means he saved his life, and winning the day, remained sole monarch of the *Roman* empire, in whose reign the blessed Saviour of the world was born.

6. *Calphurnia*, wife to *Julius Caesar*, having dreamed that she saw her husband lie dead and wounded, in her arms with many wounds; she earnestly intreated him to forbear going the next day to the senate: but he, not minding the dream, nor all that *Calphurnia* could say, went on resolutely to the senate, where
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he was slain by the conspirators, and found the fatal effect of what he refused to give credit to.

7. Two *Arcadians* who were intimate acquaintance, travelling together, lodged both at *Megara*, one at a friend's house, and the other in an inn: he that lay at his friend's dreamed that he saw his companion come to him, and prayed him to come and help him against the treason of his host, by whom he was in danger to be murdered; whereupon he awaked and leaping out of bed, was putting on his cloaths to go to the inn, but then recollecting that it was but a dream, and might probably have nothing in it, he desisted, and returned again to his bed, and fell asleep; and then dreamed again that his companion appeared to him all bloody, and desired him that though he came not to save his life yet that he would now revenge his death; affirming that he was killed by his host, and that at that very instant of time he was carried out in a cart towards the gate, all covered with dung. The poor man was so much moved with this second dream, that he immediately arose and run to the gate, where he finds the cart, which he stopped, and causing it to be searched, found there the dead body of his friend: whereupon the inn-keeper was seized, and this *Arcadian* having related his dream, the inn-keeper convicted of the horror of the fact, confessed it, and was deservedly executed for the same.

8. One of the primitive fathers (*Polycarp*, bishop of *Smyrna*) having been at prayer very earnestly, three days before his apprehension, he dreamed that he saw in a vision, the pillow under his head set on fire, and suddenly consumed to ashes; which when he awaked, he interpreted to be meant of his martyrdom; which soon after followed.

9. *Cyprian* in his 4th epistle, sets down this following nocturnal vision, with a respect to the persecution then raised by *Æmilianus*, President of *Egypt*:

" There was, saith he, an aged father sitting, at
" whose right-hand was a young man, very pensive
" and sorrowful, his hand upon his breast; on the

“ other hand, another person with a net in his hand,
 “ threatening to catch those that were about him.
 “ Whilst *Cyprian* was wondering thereat he seemed to
 “ hear a voice saying unto him, the young man is
 “ sorrowful because his precepts are not observed, and
 “ he on the left-hand danceth and is merry, for that
 “ hereby occasion is given from the ancient father
 “ to afflict men.” This was long before the persecution.

10. *Quintus Catalus* dreamed that he saw *Jupiter* delivering into the hands of a child the *Roman* ensign : the next night, he dreamed that he saw the same child hugged in *Jove's* bosom, and when *Catalus* offered to pluck him thence, *Jupiter* forbade him, telling him, *he was born for the welfare of the Romans*. The next day seeing *Octavianus* (who was afterwards *Augustus*) in the street, he ran to him and cried out, *this is he whom the last night I saw Jupiter hug in his bosom*.

11. *Stertia*, anno 1523, dreamed that falling into a river he was in great danger of drowning, and calling unto one for help, he was neglected. Which dream he told to his wife and servants. The next day, a child falling into the river, near the castle of *Pescara*, he leaped in to help it, and perished in the mud.

12. *Bradwardin*, in his learned book, *De Dei*, tells us of a dream that he had in the night, when he was about his book in confutation of *Pelagius* : he dreamed that he was caught up into the air and *Pelagius* came and took hold of him to cast him down headlong to the earth ; but he prevailed against him after much struggling, and cast down *Pelagius*, so that he brake his neck, and lay dead upon the earth. Whereby, saith he, I was much comforted and strengthened, and encouraged in my work.

13. *Galen* being much troubled with an inflammation about the diaphragm, dreamed that upon opening a vein between his thumb and his fore-finger, he should recover his health : which he did, and it succeeded accordingly.

14. *Cælius*

14. *Cælius Rhodiginus* saith, when he was 22 years of age, being perplexed with *ectrapali* a Greek word in the annotations of *Pliny*, (signifying those who grew beyond the common proportions of nature assigned to their kind) in his perplexity he lay him down to sleep, and in a dream he called to mind the very page, and what part of the page of another author, where he had read it formerly; and which otherwise he knew not how to find.

15. A citizen of *Milan* was demanded a debt, as owing from his dead father; and when he was in trouble about it, the image of his dead father appears to him in his sleep, tells him the debt was paid, and and in such a place he should find the writing, with the hand of the creditor to it. Awaking from his dream and sleep, he finds the acquittance, which *St. Augustine* saith, he saw with his own eyes.

16. When *St. Bernard's* mother was with child of him, she dreamed that she had a little white and barking dog in her womb. Which a religious person interpreted thus: an excellent dog shall he be indeed; for he shall be a keeper of God's house, and shall incessantly bark against the adversaries of it: and, as a famous preacher, shall cure many with his medicinal tongue.

17. One that was a debauched person having seen the play of *Dives* and *Lazarus*, wherein the devil fetched away *Dives*; afterwards fell in among his drunken companions; and at night in his nocturnal revels he saw a stage erected in his sleep, and therein the wicked company with whom he had been drinking, tempting him to variety of pleasures; and at last shewed him a well, into which he had fallen, had he not been rescued by a strong but unknown hand. This dream so terrified him, that he went no more among his wicked companions, but lived a reformed life: interpreting his dream thus: the tempting company, signified vicious pleasures; the well, the depth of wickedness; out of which few arise, unless they be drawn by God's powerful grace, signified by the strong hand that rescued him.

*For pleasure's but a kind of wanton stream,
That carries men to hell, as in a dream.*

18. While crook-back *Richard* was carrying on his design to gain the crown for himself, and murder his royal nephews (as he afterwards did) the Lord *Stanley* dreamed one night, that he and the Lord *Hastings* were wounded by a boar, so that the blood ran about his ears: whereupon the Lord *Stanley* knowing the Protector (*Richard*) had the white boar for his cognizance, he truly interpreted it that they should receive some injury from him; and therefore sent to the Lord *Hastings* to desire he would accompany him in flying before they could be missed by the tyrant. But *Hastings* made slight of it, desiring the messenger to tell his lord that dreams were fables and fancies. But the next day, the lords being summoned upon an extraordinary occasion to meet at the Tower, *Richard* comes in frowning, and biting his lip, with all the tokens of displeasure imaginable, and tells them that the queen (whom he called sorceress) and *Shore's* wife, had conspired by witchcraft to destroy him. Upon which *Hastings* (who after King *Edward's* death had taken *Shore* to himself, and therefore was willing to excuse her) answered, *My lord, if they have done so, thy deserve punishment. Thou traitor,* replied the Protector, *servest thou me with if's? I tell thee they have done it, and that I will make good upon thy body:* and so striking his hand on the table, the room was presently filled with armed men, one of which struck at the Lord *Stanley*, and grievously wounded him in the head, though he did what he could to avoid the blow, by sinking under the table: and the Protector himself arrested the Lord *Hastings*, swearing he would neither eat nor drink till his head was off; and accordingly he was forthwith led out, and beheaded upon a log in the Tower; owning at his death, *that he had that morning a warning sent from heaven, to avoid his unhappy fate, but he slighted it:* meaning

meaning thereby the dream which the Lord Stanley gave him notice of. By which we may see how dangerous a thing it is to slight those premonitions that are given us in dreams to avoid impending evils.

19. *Katherine de Medicis*, queen of *France*, and wife to king *Henry II.* dreamed the day before the said king was wounded to death, that she saw him very sickly, holding down his head, as he walked along the streets of *Paris*, being followed by an infinite number of his people, that lamented for him. And thereupon she most earnestly intreated him, with wringing hands and bended knees, not to adventure in the rank of the tilters on that day; but he giving no credit to her words, and it being the last day of feasting for the marriage of *Margaret* his sister, to *Emanuel Philibert*, duke of *Savoy*, he entered the lists of honour, and running to break the lance against the count of *Mongomery*, happened to be wounded, of which wound he died soon after, in the 40th year of his age, leaving his kingdom sadly mourning for him.

20. His son, king *Henry III.* three days before he was murdered at *St. Cloud*, dreamed that all his royal ornaments, viz. his linen vesture, sandals, *Dalmatian* robe, mantle of azure satin, crown, scepters, hand of justice, sword, and gilt spurs, were all bloody, and soiled with the feet of religious men, and that he was very angry with the sexton of *St. Dennis*. And though good advice was given him to stand upon his guard, yet it fell out that he could not avoid the fatal chance.

21. *Francis Petrarch* had a near friend so desperately ill, that he despaired of his life; so that wearied with grief and tears he fell asleep, and dreamed he saw his sick friend stand before him, and that he told him he could not then stay any longer; for there was one at the door would interrupt their discourse, to whom he desired that he would recommend his weak estate, and that if he would undertake him, he should be restored. Presently after, a physician enters *Petrarch's* chamber,

chamber; (who came from the sick, as having given him over for a dead man) to comfort him : *Petrarch* recounts his dream to him with tears, and prevails with him to undertake his friend, who thereupon, in a short time, recovered.

22. *Arlotte*, the mother of *William* the Conqueror, when great with child of him, dreamed that her bowels were extended over all *Normandy* and *England*; which was made good by his conquest of *England*.

23. An English gentleman, who lived for some time at *Prague* in *Bohemia*, sat up one night very late drinking at a feast : and early in the morning, the sun-beams glancing on his face as he lay in his bed, he dreamed that a shadow passed by, and told him that his father was dead; at which awaking, he arose, and writ down the day and hour, with all the circumstances in a paper book, which book he put in a barrel, with money and other things, and sent it from *Prague* to *Stodt*, to be from thence sent into *England*. And afterwards being at *Nuremberg*, a merchant of a noble family, well acquainted with him and his relations, arrived there from *England*, who told him that his father was dead about two months ago. When this gentleman returned four years after into *England*, he would not open the barrel he sent from *Prague*, till he had called his sisters, and some other friends to be witnesses; and they were all astonished to see his written dream answer the very day of his father's death.

24. The same gentleman upon that occasion said thus. I may lawfully swear that which my kinsmen have heard witnessed by my brother *Henry* whilst he lived; which is, that in my youth at *Cambridge* I had the like dream of my mother's death; where my brother *Henry* lying by me, early in the morning, I dreamed that my mother passed by with a sad countenance, and told me, *that she should not come to my commencement*, (I being within five months to proceed master of arts, and she having promised at that time to come to *Cambridge*.) And which is yet stranger, when I related this

this dream to my brother, both of us awaking together in a sweat, he professed to me that he had dreamed the very same. And though we had not the least knowledge of our mother's sickness, yet the next post brought us account of her death.

25. I myself have heard my grandfather relate, that in the time of the civil wars in *England*, he being then an officer in the army, and in garrison at *Windsor*, that as he lay in bed one morning towards three or four o'clock, he dreamed that he saw my mother all in white come to his bedside, and said, *I am now no more your wife, but pray make haste to London, and take care of your family*; and then vanished away. He awaking, this dream made so deep an impression upon him, that after he was got up, he went to his superior officer, and told him his dream, and withal desired he might have leave to go to *London*, where his family was, and see how it was with them. The superior officer immediately told him he would have him go by all means, and if it should prove so, take what care was necessary. Accordingly he took horse, and went for *London* that morning, and as he was riding along the road, he met one Mr. *Lilly-white*, one of his next neighbours, who was going purposely to *Windsor* to acquaint him of my grandmother's death.

26. I cannot here omit the dream and revelation of *Joan d'Ark*, a virgin, who dreamed that she herself should be the only means to put *Charles* the VIIth in possession of his kingdom: after she had acquainted her father and mother with the dream, she was brought to the Lord *Baudricate*, and habited like a man, is presented to the king. The matter seeming ridiculous to the king; he takes upon him the habit of a countryman; this maid being brought into the chamber, goeth to the king and salutes him, with a modest countenance, and delivered to him the charge which she had received, and told him, *that she should be the means to place the crown upon his head, and relieve Orleans that was besieged by the English.*

The king was persuaded to give her a troop of an hundred men, and a good horse. She puts herself into a man's habit, and like a valorous captain goeth towards *Orleans*, and relieves the town with victuals, without any resistance. After she was in *Orleans*, she sends a letter to the king of *England* and his troops, and wishes them to depart, without shedding any more innocent blood. *Joan d'Ark* a second time relieves *Orleans*, and brings in fresh provisions; she makes choice of 1500 men, and enters the forts of *St. Loop*, the virgin in the foremost of the ranks crying *St. Dennis*; the next day they took two other forts; on the third day the *Englisch* made the *French* recoil; but the virgin encouraging her men, and marching courageously, was shot in the arm: *Tassus*, said she, *this is a favour*, nothing amazed, she takes the arrow in one hand, and sword in the other, and enters the fort. In these three days the *Englisch* lost 8000 men, and the *French* not 100; and as a remembrance of their victories, the statues of *Charles the VIIth*, and *Joan d'Ark* are placed upon the bridge of *Orleans* kneeling before a crucifix. And king *Charles the VIIth* is crowned at *Rheims*, all *Champagne* yielding unto him; so that the king, who was in great danger of losing his kingdom, was an absolute monarch.

27. *Cicero*, among other dreams, relates, that a certain man dreamed that there was an egg hid under his bed: the soothsayer, to whom he applied himself for the interpretation of his dream, told him, that in the same place where he imagined he saw the egg, there was a treasure hid. Whereupon he caused the place to be digged up, and there accordingly he found silver; and in the midst of it a good quantity of gold; and to give the interpreter some testimony of his acknowledgment, he brought him some pieces of the silver which he had found: but the soothsayer hoping also to have some of the gold, said, (alluding to the egg he had dreamed of) *And will you not give me some of the yolk too?*

28. Monsieur

28. Monsieur *Peierse*, counsellor of the parliament of *Provence*, going from *Montpellier* in *Nismes*, lay all night in an inn, which is the midway betwixt these two places; he had in his company one *James Raneir*, a citizen of *Aix*, who in that journey lodged in the same chamber with him: as that great man slept, *Raneir* observed that he talked and muttered something in his sleep, otherwise than was usual with him; whereupon he awakened him, and asked him what was the matter? O, said he, you have made me lose a most excellent and pleasant dream; for I was dreaming, that I was at *Nismes*, and that a goldsmith shewed me a golden medal of *Julius Cæsar*, which he would sell me for four crowns; and as I was ready to give him them, both my goldsmith and my medal vanished away together by your awakening of me. Being arrived at *Nismes*; and having not forgot his dream, he went to walk in the city till such time a dinner was ready; and passing up and down, he went into a goldsmith's shop, to ask him whether he had any rarity to shew him? Whereupon the goldsmith answered, that he had a *Julius Cæsar* of gold. Monsieur *Peierse* asked him the price of it? He answered, four crowns: which filled that great man both with joy and admiration; not only because he had found a rarity, which he had long very much sought for; but also because it came to his hand by means of his dream; which discovered both the thing and price of it; without which dream he had never enquired for it.

29. *Lewis of Bourbon*, Prince of *Conde*, who lived in the last age, in his journey from *Dreux*, dreamed that he had fought three battles successively one after another, wherein he had got the victory, and wherein his three great enemies were slain. But that at the last he also was mortally wounded, and that they were lain one upon another; and he also was laid upon their dead bodies. The event was remarkable: for the marshal *de St. Andre* was killed at *Dreux*, the duke of *Guise*, *Francis of Lorain*, at *Orleans*, the constable of *Montmorency* at *St. Dennis*; and this was the triumvi-

rate which they say, had sworn the ruin of those of the religion, and the destruction of that prince ; at last himself was slain at *Bassac* ; as if there had been a continuation of deaths and funerals.

30. In the reign of queen *Mary I.* when the persecution was hottest against the Protestants, there was but one congregation, in all the city of *London* that kept itself intire, and privately assembled together, to which one Mr. *Rough*, belonged, as a deacon or officer, to take care of the poor : and had to that purpose in his custody a roll, wherein all the names belonging to the congregation, were entered, which were about three hundred. It happened one night, that *Cuthbert Simpson* dreamed that Mr. *Rough* was taken, and the forementioned roll in his pocket, and then awaked ; and falling asleep again, had the same dream repeated ; with which, being much affected, he gets up, intending to go to Mr. *Rough* ; but before he got ready, Mr. *Rough* came into his chamber, to whom he told his dream ; and desired him that he would some way dispose of that roll or catalogue, that if he should happen to be taken, it might not be taken with him. Mr. *Rough* reproved him for such a conceit, telling him, that dreams were but silly fancies, and Christians ought not to regard them : but *Simpson*, upon whose spirit it had made a greater impression, adjured him in the name of the Lord, as he would answer the mischief which might befall the innocent people of God, to mind what he said, and convey away the roll. Mr. *Rough*, moved with this earnestness of *Simpson's*, thought there was more in it than he at first believed, and thereupon forthwith secured the roll ; and within two or three days after, he was himself taken, and great search made (but in vain) for the list ; which, had it been found, would have brought them all to the flames. This account is given by *Fox*, in his *Martyrology*.

31. Mr. *Bradford*, the night before he was carried to Newgate, dreamed that the chain for his burning was brought to the Counter-gate, and that the next day

day he should be had to Newgate ; and on the *Monday* after be burnt in *Smithfield* ; which came to pass accordingly.

32. The aforementioned Mr. *Rough*, minister of the private congregation in *London*, (in queen *Mary's* reign) dreamed that himself was carried forcibly to the bishop, and that the bishop plucked off his beard ; which came to pass accordingly.

33. Mr. *Philpot*, the martyr, being in prison, writes thus to a friend : " Whilst I was asleep, I " I seemed to see a great beautiful city, all of the " colour of azure and white, four-square, in a marvellous composition, in the midst of the sky ; the " sight whereof so inwardly comforted me, that I am " not able to express the inward consolation thereof : " yea, the remembrance thereof causeth my heart as " yet to leap for joy, &c. For which reason, *saieth* " he, I think it came not from the illusion of the " senses."

34. Bishop *Jewel* being in *Germany* (in queen *Mary's* reign) dreamed one night that two of his teeth dropped out of his mouth ; who interpreted it to signify the loss of some dear friends ; *Jewel* therefore put the time of his dream down in the note book, and not long after had the news by letter of the burning of bishop *Ridley* and bishop *Hooper*.

35. Monsieur *Cameron*, relates from the mouth of Monsieur *Calignon*, chancellor of *Navarre*, a man of singular virtue, a memorable passage that befel him in *Bearn* ; he went into a certain town in the country, either for diversion, or for some reason relating to his health. One night, as he was asleep, he heard a voice, which called him by his name, *Calignon* ; hereupon awaking, and hearing no more of it, he imagined that he had dreamed, and fell asleep again ; and a little after, he heard the same voice calling him in the same manner ; which made a greater impression on him than before ; so that being awaked he called his wife, and told her what had happened, so that they both lay awake for some time, expecting whether

ther they might hear the voice, and whether it would say any thing more to them. At last, the voice awakened him a third time, calling him by his name, and advised him to retire presently out of the town, and to remove his family, for that the plague would rage horribly in that place, within a few days. And Monsieur *Calignon* followed the advise of this nocturnal monitor: and it was well for him that he did, as in a few days after, the plague began in the town, and destroyed a great number of people.

36. Pope *Innocent* the Fourth dreamed, that *Robert Grosbead*, bishop of *Lincoln*, came to him, and with his staff struck him on the side, and said, *rise, wretch, and come to judgment*: in a few days after which dream, that pope ended his life.

37. Sir *Francis Bacon* tells us in his *Natural History*, that being at *Paris*, he told several *Engliff* gentlemen there, that he dreamed that his father's house in the country was plaistered all over with black mortar; and two or three days after his father died at *London*.

38. When Dr. *Harvey*, one of the College of Physicians in *London*, being a young man, went to travel towards *Padua*, he went to *Dover* with several others, and shewed his pass, as the rest did, to the governor there. The governor told him he must not go, but he must keep him prisoner. The doctor desired to know for what reason, and how he had transgressed? but could get no answer, but it was his will to have it so. The doctor having no other remedy but patience; and the evening being clear, the packet-boat hoisted sail with the doctor's companions, leaving him very much disturbed behind. After the packet-boat was gone, the weather changed, and there ensued a terrible storm, in which the packet-boat was over-set, and all the passengers drowned. The next day the sad news was brought to *Dover*. The doctor was unknown to the governor, both by name and face; but the night before the governor had a perfect vision in a dream of Dr. *Harvey*, who came to pass over to
Calais,

Calais, and that he had warning to stop him. This the governor told the doctor the next day. The doctor was a pious good man, and has several times related the story, with wonder and thankfulness to God, for so miraculous a providence.

39. Sir *Roger L'Estrange* being used to divert himself in his father's (Sir *Hammond L'Estrange's*) park, he dreamt that there came to him, in such a place of the park, a servant, who brought the news that his father, who had been sick a great while, was departed; the next day going to his usual recreation, he was resolved, for his dream's sake to avoid that place which he had dreamed of before; but contrary to his resolution, his game led him to it; and in that very place the servant came and brought him the ill news of his father's death, according to his dream.

40. The Lady *Seymour*, when a maiden, dreamed that she had found a nest, with nine *finches* in it: and so many children she had afterward by the Earl of *Winchelsea*, whose name is *Finch*.

41. Sir *Richard Baker* tells us, that one *Ann Waters*, enticed by a lover of hers, consented to have her husband strangled and then buried secretly under the dunghill, in a cowhouse: whereupon the man being missing by his neighbours, and the wife making shew of a wondering what was become of him, it pleased God that one of the inhabitants of the town, dreamed one night that his neighbour *Waters* was strangled, and buried under the dunghill, in a cowhouse; and upon declaring his dream, search being made by the constable, the dead body was found, as the man had dreamed; and thereupon the wife was apprehended, and upon examination, confessing the fact, was burned, as she deserved.

42. King *James V.* of *Scotland* was so implacable an enemy to the light of the Gospel, which in his reign began to display its beams in that kingdom (which was the year 1541) that he was heard to say, that none of that sort should expect to find any favour at his hands; nay, not his own sons, if they were proved

proved guilty. Sometime after which, Sir *James Hamilton*, a worthy knight, being thought to be inclined that way, was accused (though falsely) of a practice against the king's life; which was only made use of as a pretence to take away his: for he was condemned and executed. But in a short time after, the king being at *Linlithgow*, he dreamed one night, that *Thomas Scot*, justice clerk, came unto him with a horrid company of devils, crying out, *wot was the day that ever I knew thee or thy service; for, by serving thee against God and his servants, I am now judged to hell torments.* The terror of this dream awaked the king out of his sleep, who being extremely affrighted, called for a light, and told his servants what he had heard and seen. The next morning, by break of day, the king had word brought him of *Scot's* death; which exactly agreed with the time of the night in which the king so dreamed, and almost in the same manner; for he died in great horror of conscience, often uttering these despairing words, *by the righteous judgment of God I am condemned.* All which being related to the king, was matter of great terror to him. And yet not being reclaimed from the hatred of the Gospel, he had, not many nights after, another vision, which did much more affright him: for while he lay sleeping, he thought he saw Sir *James Hamilton*, before mentioned, whom he had caused to be executed, come with a drawn sword in his hand, wherewith he cut off both his arms; threatening also within a very short time to return, and take away his life. The king hereupon awaking, news was brought him of the death of his two sons, *James* and *Arthur*, who both died at the very same hour: and he survived not long himself, for the next year, 1542, being overcome with extremity of grief, to see the hand of God so evidently against him, he died in *Faulkland*, in the thirty-second year of his age, making good what the divine record testifies, that bloody and deceitful men shall not live out half their days.

43. A *Spanish* gentleman, who often used to rise in his sleep, and do many things about the house; one night got out of his bed, and putting his cloak about him, went out of doors, being all this while fast asleep, and dreaming that he was going to swim (it being in the summer-time) and met, as he thought, another man, who demanded of him whither he went so late? It is hot, quoth the *Spanish* gentleman, and I mean to go and wash myself: and so will I, quoth the other; come therefore and let us go together:— with all my heart said the *Spaniard*. And thereupon they got them to the river; where the *Spaniard* pulling off his cloak and shirt, was going into the water; upon which the other jesting, began to say, you cannot swim, I am sure. Marry but I can, replied the sleeping *Spaniard*, and it may be better than you. Well, said the unknown, follow me; saying so, he got upon a bridge, that was near, and thence leaping down into one of the deepest places in the river, swam up and down calling to the *Spanish* gentleman, and saying, since you brag so much, do as I have done; who thereupon follows him, and leaps into the river; being still asleep. But as soon as his feet touched the water, he awaked; and labouring with all his might to keep himself above water, he began to call upon the other; but he was not to be seen; and thereupon fearing (not without reason) that it might be some evil spirit that had drawn him into that danger, after he had recommended himself to the Almighty, and invoked his holy protection, he swam over the river, and taking up his cloak and shirt, returned home, relating there what had happened to him.

44. A citizen of *London*, having been about six days in the country, twenty-eight miles from *London*, awaking one night about eleven of the clock, was very much disturbed at a dream he had had, so that he could not compose himself again to rest, but told his dream to his bed-fellow, which was, that a special friend of his at *London*, was on his death-bed; and that in his dream he saw him laid forth, and covered

vered for dead ; but being answered by his bed-fellow that it was but a dream, and had not reality in it, he notwithstanding continued his fear, and hastened his journey to *London*, whither when he came, the first news he heard was, that his friend was dead ; and enquiring the time when he died, he found it was the very same night wherein he had that dream of him in the country : which apparently shews that there is a secret intercourse betwixt our souls and those that are departed ; and that there are communications made to one by the other in dreams, and sometimes by visions, voices, and appearances.

45. A person in a besieged garrison, dreamed that a bomb was shot into the town, and fell upon his house, and set it on fire : whereupon he immediately awaked out of his dream, got up, and calling up all his family, left his house ; which he had no sooner done, but a bomb was accordingly shot, and burnt the house down to the ground, his own life, and that of his family, being saved by means of his dream : and the person having sent in a query to the *Athenian* society, to know what reason could be assigned for this dream, and the effects of it ? To which they answered, that something done or thought on in the day-time, making a deep impression on the animal spirits were presented again when asleep ; as the soldier's engagement causes him to dream of another fight ; but the cause of this particular dream they think to be caused by a good angel, by whom the querist was warned in a dream to avoid that imminent evil that was impending over him and his family.

46. There was a beautiful young lady, for whom I had a most passionate affection, lately married to another man ; and I had some reason to think she loved me as well : so that though she was married to another, yet we only wanted an opportunity to sin.—Whilst I entertained this passion, it happened one night I dreamed I went to make her a visit ; but by the way, in a meadow upon my right hand, I thought I saw a pair of stairs made of alabaster, that reached from thence to heaven ; at the foot they were extremely

tremely steep, or rather bending; but after that, there was a fair and easy ascent all along; they were narrow for their length, about a yard, as I thought, without any rail on either side. After I had some time contemplated these, I turned upon my left hand, and there I saw a horrid dark gulph, and the beautiful young lady standing upon the brink of it, with a smiling countenance, and looking joyfully upon me: but the apprehension of the danger she was in, had so strong an impression upon me, that it immediately awaked me in a great deal of terror; which made me seriously to reflect upon the matter; and though it was but a dream, yet it lay with so much weight upon me, that I could never entertain the thought of so base an action afterwards; or if at any time my corrupt nature and unsubdued affections prompted me to it, yet the remembrance of this dream immediately quashed it: for the difficulty at the foot of the stairs represented to me, how hard it is to conquer our affections; which being done, the way was easy and pleasant; but by reason of the narrowness, not to be continued in, without care and watchfulness; nor to be overcome without diligence; and that the higher we ascend, the greater ought our care and diligence to be, because then the fall will be more dangerous. Thus we see by this nocturnal representation, a great sin was prevented, and the soul instructed and directed to attend with diligence to the ways of wisdom.

47. King *William* the second, commonly called *William Rufus*, was shot accidentally as he was hunting, by the glance of an arrow intended at a deer, in *New Forest*; whose death was attended with extraordinary presages; for the very night before the king was killed, a monk had a very strange dream; which was, that he saw the king know the image of *Christ* crucified; and that as he was about to bite away the legs of the same image, *Christ* with his feet kicked him down to the ground; and that as he lay upon the earth, there came out of his mouth a flame of fire with abundance of smoke. The monk told his dream to one *Robert Fitzmammon*.

Fitzmammen, who told it to the king: *Poh!* said the king, in a jesting manner, *the monk would fain have something for his dream; go give him a hundred shillings: but bid him look that he dream more auspicious dreams hereafter.* But this was not all, for the king himself dreamed the same night, that the veins of his arms were broken, that the blood issued out in abundance, and that an extreme cold wind passed through his body. These were sufficient warnings to have made the king forbear hunting that day; indeed, he took so much notice of them, that he tarried within all the morning; but going out to hunt in the afternoon, fulfilled the event he was forewarned of: which sufficiently intimate, that where warnings are slighted, there can be nothing but destruction expected.

48. The day before *Henry* the Fourth of *France* was murdered by *Ravillac*, his queen was crowned; and that night she dreamed that the diamonds of her crown were metamorphosed into pearls, which are the emblems of tears.

49. Capt. *Richard Hutton*, bound for *Lisbon*, designing to take in *St. Ubes* salt from *Gottenburgh*, sailed out of the *Downs* the 4th of January, 1701, and on the 6th of the same month, about two in the morning, in a violent storm struck upon the *Caskets*, near *Alderney*, and staved to pieces immediately. The master and six of the men were drowned, and nine men saved; the masts falling upon the rocks, some being on the shrouds fell with it, and swung themselves on by part of the other rigging. They did not save any bread or other provision, but lived fourteen days on the ship's dog, which they ate raw, and on limpets and weeds, that grew on the rocks: they had once sight of the *Express* advice boat, but were not perceived by them. About the 18th or 19th, one *Taskard's* son, who was once apprentice to a master of a ship at *Lymington*, dreamed that he was taking up several men about the *Caskets*, and told it to his father; but he took no notice of it: but on the 20th set sail in his bark from *Guernsey*, bound for *Southampton*;

ampton; and when he came in view of the *Caskets*, the boy remembering his dream, looked earnestly upon them, and told his father he saw men upon the *Caskets*; but his father chid and contradicted him; but the boy insisting still upon it, the father took his glass, and looked upon the rocks, and then espied one on the top of the rock, waving his cap; upon which he steered with the rock, and came to an anchor on the leeward of it, it being a great sea. He took them all into his little boat, and carried them on board, and brought them safe to *Southampton*. And thus nine persons were, by the providence of God, preserved by a dream. For had not the boy dreamed he was taking up several men about the *Caskets*, he would never have looked so earnestly to have seen them, nor have been so confident of it.

50. I have been assured that the countess of *Burlington* being at *Dublin*, dreamed that her father, the earl of *Cumberland*, being then at *York*, was dead; and he died at that time that she so dreamed.

51. When Sir *Christopher Wren* was at *Paris*, about 1671, he was ill and feverish, made but little water, and had a pain in his reins; he sent for a physician, who advised him to be let blood, thinking he had a pleurisy: but bleeding being very disagreeable to him, he was minded to defer it a day longer: and that night he dreamt he was in a place where palm-trees grew, and that a woman in a romantick habit, reached him dates: the next day he sent for dates, which cured him of the pain in his reins.

32. Mr. *Edmund Halley*, fellow of the royal society, was carried on with a strong impulse to take a voyage to *St. Helena*, to make observations of the southern constellations, being then about 24 years old. Before he undertook the voyage, he dreamed that he was at sea, sailing towards that place, and saw the prospect of it from the ship in his dream; which he declared in the royal society, was the perfect representation of that Island, as it really appeared to him when he approached it.

53. A gentlewoman of my acquaintance dreamed, that if she slept again, the house would be in danger of being robbed : upon which, she kept awake ; and anon the thieves came to break open the house, but were prevented.

54. A young gentleman who had travelled about business, and 150 miles from *London*, dreamed on the 20th of *September*, 1636, that he saw his mother (who lived within three miles of *London*) sick in bed, and even dying, encompassed with her children, all weeping and lamenting ; which dismal scene of sorrow so nearly affected him, that it awaked him out of his sleep ; and even then left so great an impression upon his spirits, that he passed the rest of the night without sleeping, and in great uneasiness. But as the day began to dawn, reflecting that it was but a dream, he became more composed ; and so got out of bed : he was scarce got down stairs, but one of the maids belonging to the house, came and asked him how he did ? he answered, very well : she replied, she was heartily glad to hear it ; in regard she had dreamed that night that he was distracted, raving and tearing every things that came near him ; and added, that she had been very much troubled for him all night long. This dream of the maid happening at the same time with his, renewed his trouble and reflections on his own, and caused him immediately to write down in a book, not only the night, but also the hour in which he dreamed. In *November* following he came to *London*, and after he had set up his horse, went to see his brother, where, before he had time to enquire how his mother did, was told she was dead, to his great trouble and grief. Upon his enquiring after the time when she died, he was told that she departed on *Sunday* the 20th of *September*, about midnight ; which exactly corresponded with the memorandum set down by him of the time of his dream : which he could no ways know but by the secret communication of his mother's departed spirit with him in his nocturnal visions,

55. A person of the fair sex dreamed one night she was walking in a lovely green meadow, when on a sudden, she saw an ancient fire, whose weather-beaten garb and meagre countenance, caused him to seem to her the very emblem of death; this ghastly figure she saw coming towards her with a green bough in his hand, sharpening at the end; who, as she fled away from him, still pursued her, darting it at her, the branch being very near her three times, but not touching her at all; when he saw he still fell short, and could not touch her, vanished away, and left the bough behind him; whilst she, affrighted with her dream, awaked. And in three days, after, the same person walking for her diversion in an inclosed meadow, in which was a great pond, as she drew near the side of it, was taken with a vertigo, or swimming in the head, and, in a moment hurried into the pond with her head forward, where she was in extreme danger of drowning; but the water bringing her a little to her senses, she by chance, caught fast hold of a branch that hung over the water, or in all probability she had been drowned. But without doubt her dream was the representation of her good genii, to forewarn her of the danger she should be in, by walking in such a meadow; which she not observing, incurred so great a danger thereby.

56. *Artimedorus* gives us an account that *Simonides* the poet having interred a dead corpse that he found naked on the sea-shore, the night following he dreamed that the same body that he had buried, appeared to him, warning him that he should not go to sea the day following, as he had intended, which advice he observed, and would have had his fellow-travellers have tarried also one day longer, but the wind serving, they put to sea, and refused to stay for him. But a tempest soon after arising, they were all cast away. *Simonides* being very glad that he had escaped so imminent a death, by the advice, of his grateful benefactor made him afterwards immortal by his poetry, building him a sepulchre in
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his poems, which the iron teeth of time can never wear or wash away, and thereby made himself immortal.

57. One that was very much given to drinking, dreamed that a good angel came to him, and bid him in a soft voice, take heed of taverns, and beware of drunkenness: for *Ebrietas est mater omnium malorum*: drunkenness is the mother of all mischief: which had such an impression upon him, that he afterwards left off immoderate drinking, and became a very sober and reformed person.

58. In the year 1690, a person (who lived in *Ireland*, dreamed that he saw a brother of his who lived at *Amesbury* in *Wiltshire*) riding on the downs, and that two thieves robbed him and murdered him: this dream awaked him; but in a little time he fell asleep again, and had the same dream: which caused him to write to his brother, for his dream was so particular, that he described the thieves complexion, stature and clothes; and advised him to take care of himself. Not long after he had received this monitory letter, he rid towards *Salisbury* and was robbed and murdered, and the murderers were discovered by this letter, and were executed, and hanged in chains in the road to *London*. Here was fair warning given, but not taken; for want of which the poor man lost his life.

C H A P. IX.

Containing divers scripture instances of the communications and services of good angels both by dreams and other-ways, to several persons. Of angels, guardians of countries, and of particular persons, and their offices towards men, mentioned in scripture.

FOR those that will admit the testimony of the holy scriptures, it will be easy to satisfy them, both that good angels do exist, and that they are exercised in the affairs of this little world, as appears in the case of *Hagar* and *Isbmael*: God had told *Abraham*, that he had heard his prayers for *Isbmael*, and that he would make of him a great nation, but he would establish his covenant with *Isaac*, and therefore *Isbmael* must be sent away; but when he and his mother were reduced to the utmost extremity for want of water, an angel is sent to direct *Hagar* to a well. And so likewise in the case of *Lot*, of *Jacob*, and of *Moses*. And in those affairs that we look upon not to be so extraordinary, yet God employs the ministry of angels: thus when *Abraham* sent forth his servant to fetch a wife for his son *Isaac*, he assures him, that the Lord should send his angel before him, and prosper what he went about. So the Lord promises the children of *Israel*, *Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; beware of him; and obey his voice; provoke him not, for he will not pardon your transgressions, for my name is in him: But if thou shalt indeed obey his voice, and do all that I shall speak, then I will be an enemy to thy enemies, and an adversary to thy adversaries; for mine angel shall go before thee in unto the Amorites. I will send an angel before thee, and I will drive out the Canaanites.* Thus we see when *Balaam* went with the princes of *Moab* to curse the

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God of *Israel*, it is said, *The angel of the Lord stood in the way for an adversary against him.* And the ass saw him, and turned away several times; but the prophet could not see him till his eyes were opened, and then he revered him, and received his message. We read also that an angel of the Lord came from *Gilgal* to *Bochim* to accuse the *Israelites* of their disobedience and transgression, whereupon they repented and humbled themselves. Another angel appeared to *Gideon*, and encouraged him to deliver the people of *Israel* out of the hands of the *Midianites*. An angel also appeared to *Manoah's* wife, the mother of *Sampson*, promising her a child, and directing her how he should be educated in abstemiousness and temperance, that he might be fit for those mighty achievements of delivering his people, which the Lord had designed him for. As *Elijah* was in the wilderness, and ready to starve, an angel of the Lord brought him provisions, and said to him once and again, *arise and eat*; in the strength of which he travelled forty days and forty nights. And *David* teacheth us, that the angel of the Lord encampeth round about them that fear him, and delivereth them. And again, *for he shall give his angels charge over thee, to keep thee in all thy ways.* And when the prophet *Zechariah* had a vision by night from God, there was an angel that talked with him, and declared to him the things which he saw. These are instances of the ministration of good angels on the behalf of the heirs of salvation, in the times of the old testament.

And that under the times of the new testament, God made use of the ministry of angels, to communicate to the children of men, appears by the sending of the angel *Gabriel* to the virgin *Mary*, to acquaint her with the joyful tidings of her being overshadowed with the Holy Ghost, and bringing forth a saviour; and the same angel had also been before with *Zacharias*, and foretold the birth and office of *John the Baptist*. And the pool of *Bethesda* had its sanative virtue communicated to it by the ministry of

of an angel; for the evangelist tells us, *an angel went down at a certain season, and troubled the water; who-soever then, first after the troubling the water, slept in, was made whole of whatsoever disease he had.*

After the ascension of our blessed Saviour, and the coming of the Holy Ghost, when the apostles were committed to prison for preaching the gospel, the angel of the Lord came by night, opened the prison-doors, and brought them forth. Also the angel of the Lord spake unto *Philip*, to arise and go toward the south to the way that goeth down from *Jerusalem* unto *Gaza*, which is desert, in order to the converting of the *Ethiopian* eunuch. An angel of God appeared also in a vision to *Cornelius*, the devout centurion, requiring him to send to *Toppa* for *Peter*, who should teach him what he should do. And when afterwards *Peter* was imprisoned by *Herod* the king, behold the angel of the Lord came upon him, and a light shined in the prison, and he smote *Peter* on his side, and raised him up, saying, *arise quickly*; and his chains fell off from his hands, and the angel said unto him, *gird thyself, and bind on thy sandals*; and he said unto him, *cast thy garment about thee, and follow me*; and he went out and followed him, and wist not that it was true that was done by the angel, but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened unto them of its own accord; and forthwith the angel departed from him: and when *Peter* was come to himself, he said, *now I know of a surety that the Lord hath sent his angel and delivered me.* And when the apostle *Paul*, in his voyage to *Italy*, was in danger of shipwreck, an angel visited him, and assured him, that none belonging to the ship should be drowned: for, said he, *there stood by me this night the angel of God, whose I am, and whom I serve*; saying, *fear not, Paul, thou must be brought before Caesar*; and lo God hath given thee all that sail with thee.

Thus does it sufficiently appear, that good angels, both by the appointment of the sovereign Creator, and the excellencies of their own natures, are always ready and willing to serve, assist, succour and illuminate good and virtuous men; and it is the doctrine of the antients, that not only every person, man or woman, from his or her first coming into this world, hath in an especial manner, a particular good angel deputed, which therefore is called his or her guardian angel, or good genius; and that an evil angel, of a direct contrary nature or property, is always attending us: and sure I am, our blessed Saviour intimates something to this purpose, when he bids his disciples *take heed that ye despise not one of these little ones; for,* says he, *I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven:* and it appears to me to have been the common opinion of the *Jewish* church; for in that forecited story of *Peter's* deliverance out of prison, by the angel, he repairs to the house of *Mary* the mother of *John*, whose surname was *Mark*; and when the maid came and told the brethren that were met there to pray for *Peter's* enlargement (whom they supposed to be in prison) that *Peter* was at the door, they, not believing her, said, *it is his angel*; which plainly argues what a firm opinion and belief not only the *Jewish* church, but also the faithful christians of old, had in this matter. As to the having an evil genius always attending us, the scripture is silent therein; only this may be said for it, that both the holy scriptures and our own experience sufficiently informs us, that the devil is a most malicious and inveterate spirit, and indefatigable in his endeavours to tempt us to evil, going about continually like a roaring lion, seeking whom he may devour; and the more devoted to goodness he finds any, through the workings of divine grace, the more solicitous he is to draw them away to evil, which yet ought not to discourage us, because we have an unseen guardian on our side, which is stronger than he.

Nor

Nor is it only single persons that have their guardian angels, but countries also have particular angels assigned to their government, or superintendency: and this some annotators are of opinion is the meaning of that text, *Deut. xxxii. 8.* which in some translations is thus rendered, *When the most high divided to the nations their inheritance, when he separated the sons of Adam, when he set the bounds of the people, according to the number of the sons of God;* that is, allotted to all the several nations distinct rulers and supervisors amongst the holy angels, here called the sons of God. But this is more evident from the xth chapter of the prophet *Daniel*, where (after *Daniel* had spent three weeks in praying, mourning and fasting) an angel comes to him, and said to him, *O Daniel, greatly beloved, understand the words I speak unto thee; for unto thee am I now sent; for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy word's sake; but the prince of the kingdom of Persia withstood me one and twenty days; but lo Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia: now I am come to make thee understand what shall befall thy people in the latter days.—*And having strengthened the prophet, he proceeded thus: *knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia; and when I am gone forth, lo the prince of Grecia shall come: but I will shew thee that which is noted in the scriptures of truth; and there is none that holdeth with me in these things, but Michael your prince:* giving him thereby to understand the several respective angel-guardians, or titular intelligences of those nations; whereby strivings and oppositions of the guardian-angels and chief princes of other countries, places and people, are more than intimated between these internal princes; the prime occasions and first motives whereof, are generally given to them by the sinful vanities of men below; for from thence proceed all those judgments and

miseries which the evil angels take advantage of; to ensnare men into a thousand mischiefs, unheard of debaucheries, idle dreams, and lying visions.

For the Lord, who is a God of infinite holiness and purity, doth not visit any with heavenly dreams or angelical visions, but such whose temples are undefiled with blood and uncleanness, and their hands unstained with oppression or violence. It is only those righteous and unspotted persons that have been admitted into his pure and holy presence; and granted them his good angels to teach, guard, and defend them from sin and evil: and those in the latter, as well as the former ages, have received such gracious visits from him; frequently sending his holy angels, both to encourage them in the pursuit of virtue and goodness, and to prevent them from falling into evil; nor can it be otherwise, seeing their angels do always behold the face of the heavenly Father.

But such as live in uncleanness and riot, in chambering and wantonness, in oppression and cruelty, he sends angels as the executioners of the divine vengeance, which hence are called *destroying angels*. It is said God sent an angel to destroy *Jerusalem*; but upon *David's* repentance, God repented him of the evil, and said to the angel that destroyed, *it is enough, stay now thine hand*. And thus God sent an angel against the *Affyrians*, and smote an hundred fourscore and five thousand of them, when *Senacherib*, king of *Affyria*, proudly presuming upon the strength and number of his army, had blasphemed the God of *Israel*. And when in like manner *Herod* had accepted the blasphemous flatteries of the people, *immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten up with worms*. So likewise the angel that slew the first-born of the *Egyptians*, is called the destroyer; and so also the angel that smote the rebellious *Israelites* in the wilderness; and therefore *St. Paul* exhorts the *Corinthians*, not to murmur as some of them murmured, and were destroyed of the destroyer. And *David*,
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in the 78th Psalm, speaking of the plagues that God brought upon the *Egyptians*, says, *he cast upon them the fierceness of his anger, wrath, and indignation and trouble, by sending evil angels among them*: that is, by sending out, or granting commissions to evil angels to vex and plague them; for they are always ready enough for that work, whenever they have commission so to do. And for this reason were they so ready to offer themselves to be a lying spirit in the mouths of the false prophets, to persuade *Abab* to go up to *Ramoth-gilead*, that he might be slain there.

But though the evil angels are so ready to be made the ministers of divine vengeance upon the wicked, yet it is the good angels that are the guardians of those that are good and virtuous: and hence we read, that the patriarch *Jacob*, acknowledging God's divine hand of providence, saith to his son *Joseph*, *the angel which hath delivered thee from all evil, bless the children*. And in the new testament there is not only abundant testimony given of the ministration of angels to the church, but to the *head* of it also; for we read, that after the devil had tempted our blessed Saviour, and found nothing in him to fix his temptations upon, *that angels came and ministered unto him*; as was their duty to him who is the Lord of angels.

C H A P. X.

Containing several instances of the communications of good angels with men, both by dream and visions : collected from authentic histories.

I Am not ignorant that in this sadducean age in which we live, there are many who account angels no more than divine praises ; and some there are that go further, and will not stiek to say that they are mere phantoms, created for the present occasion, and when their business is over, manumitted into old vanity and nothing : these are the notions of Hobbitists, sceptics, and atheists ; to whom I have no more to say (for I intend not to enter into the list of disputation with them) but to submit what has been cited in the foregoing chapter from the holy scriptures, and the instances that shall be given in this, from authentic history, to the sober and mature consideration of the impartial reader.

1. *Edwyn*, King of *Northumberland*, then a pagan, being by himself alone, and solitary, there appeared to him one who said, “ I know well the cause of thy heaviness ; what wouldest thou give to him that would deliver thee from this fear ? I would said *Edwyn*, give all that ever I could make. And what said the other, if I make thee a mightier king than any of thy progenitors ? *Edwyn* answered as before. Then said the other, what if I shew thee a better way and kind of life than was ever known to any of my ancestors ? Wilt thou obey, and do after thy counsel ? Yes, said he with all my heart.” Then the other laying his hand upon his head, said, “ When this token happens unto thee, then remember this time of thy tribulation, and the promise that thou hast made, and the words I have spoken :” And so vanished

vanished out of his sight. But afterwards, being overborne by the counsel of his nobles, he deferred to perform his promise. Afterwards, being struck at with the envenomed sword of a certain ruffian, sent by the king of the *West-Saxons* to assassinate him, but escaping by the interposition of one of his servants, (who received the sword through his own body) being himself only wounded with the sword's point; with which wound he lay long. Upon his recovery, he goes against the *West-Saxons*, promising Jesus Christ upon his victory to be baptized; which though he obtained, yet he was slow in performing his promise; only he left off his idolatrous services, and heard bishop *Paulinus* preach: till the bishop came to the king at fit season, and laying his hand on his head, asked him if he remembered not that token? Upon which he was presently baptized, and destroyed his idols, with their altars. *Clark's martyrlogy.*

2. When *Theodosius*, jun. sent his army under *Ardubarius*, jun. against the *Persians*, for the relief of the persecuted christians, and the citizens were sad and heavy, as fearing the war, a company of angels appeared to certain christians in *Bythinia*, that were travelling to *Constantinople*, and willed them to be of good cheer, and to pray, and put their trust in God; and then to expect confidently the good success and victory of *Ardubarius*: for God had sent them as governors and sovereign captains of that war. *Idem.*

3. *Ruffinus*, in his ecclesiastical history, reports, that one *Theodorus*, a martyr, told him that when he was hanging ten hours upon the rack for religion, under *Julian's* persecution, his joints distended and distorted, and his body exquisitely tortured with change of executioners, so as never age could remember the like; he felt no pain at all, but continued all the while, in the sight of all men, singing and smiling; for there stood a comely young man by him on his gibbet, which with a clean towel still wiped off the sweat, and poured cool water upon his limbs,

wherewith he was so refreshed, that it grieved him to be let down. So far Dr. *Joseph Hall*. But *Socratis Scolasticus* adds, that *Ruffinus* had acquaintance with this *Theodorus*, and discoursed him upon it; to whom he said, that he was so comforted and confirmed in the faith thereby, that the hour of his torment was unto him rather a delectable pleasure than a doleful pain.

4. *Bodinus*, who had it from the mouth of the man whom it concerned, a holy and pious man, and an acquaintance of *Bodinus's*, tells us, that he had a certain spirit that did perpetually accompany him; which he was then first aware of, when he was about thirty-seven years of age; but conceived that the said spirit had been with him all his life-time; as he gathered from certain monitory dreams and visions, whereby he was forewarned as well of several dangers as vices. That this spirit discovered himself to him, after he had for a whole year together earnestly prayed to God to send a good angel to him, to be guide and governour of his life and actions; adding also, that before and after prayer, he used to spend two or three hours in meditation and reading the scriptures, diligently enquiring with himself what religion might be the best, beseeching God that he would direct him to it. And that he did not allow of their way, that at all adventures pray for their confirmation in that opinion they are in, whether it be right or wrong: that whilst he was thus busy in matters of religion, he lit on a passage in *Phil's Judæus de sacrificiis*, where he writes, that a good and holy man can offer no greater nor more acceptable sacrifice to God, than the oblation of himself; and therefore following *Philo's* counsel, that he offered his soul to God: and that after that, amongst many other divine dreams and visions, he once in his sleep seemed to hear the voice of God saying to him, I will save thy soul; I am he that appeared unto thee: afterwards the spirit knocked at the door, about three or four o'clock in the morning; though he rising,
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and opening the door, could see nobody: this trouble and boisterousness made him begin to conceit that it was some ill spirit that thus haunted him: and therefore he daily prayed earnestly to the Lord, that he would be pleased to send his good angel to him; and often also sung psalms, having most of them by heart. Wherefore the spirit knocked more gently at the door, and one day discovered himself to him waking, which was the first time that he was assured by his senses that it was he: for he often touched and stirred a drinking-glass that stood in his chamber, which did not a little amaze him. Two days after, when he entertained a friend of his, secretary to the king; his friend was much abashed, while he heard the spirit thumping on the bench hard by him, and was stricken with fear; but he bid him be of good courage, there was no hurt towards him; and the better to assure him of it, told the truth of the whole matter. From that time, saith *Bodinus*, he did affirm that this spirit was always with him, and by some sensible sign did ever advertise him of things; as by striking his right ear, if he did any thing amiss; if otherwise, his left. If any body came to circumvent him, his right ear was struck; but if a good man, and to good end accosted him, his left. If he was about to eat or drink any thing that would hurt him, or intended to do any ill action, he was inhibited by a sign; and if he delayed to follow his business, he was quickened by a sign given him. When he began to praise God in psalms, and to declare his marvellous acts, he was presently raised and strengthened by a supernatural power. He daily begged of God that he would teach him his will; and set one day of the week apart for meditation, and reading the scripture and singing of psalms, and did not stir out of his house all that day: but in his ordinary conversation he was sufficiently merry, and of a cheerful mind, for which he cited that saying, *vidi facies sanctorum letas*. But in his conversing with others, if he had any time talked vainly and indiscreetly, or

had some days together neglected his devotions, he was forthwith admonished thereof by a dream. He was also admonished to rise betimes every morning, about four o'clock, with a voice coming to him while he was asleep, saying, *who gets up first to pray?* He was often admonished likewise to give alms; and he observed, that the more charity he bestowed, the more prosperous he was. On a time, when his enemies sought after his life, knowing he was to go by water, his father in a dream brought two horses to him, the one white, the other bay; and thereupon he bids his man hire him two horses; and though he said nothing of the colours, his man brought him a white horse and a bay one. In all difficulties, &c. he used to ask counsel of God; and one night, when he had begged his blessing, while he slept, he saw a vision, wherewith his father seemed to bless him. At another time, when in great danger, and was newly gone to bed, he said the spirit would not let him alone, till he had raised him again, whereupon he watched and prayed all that night; and the day after escaped the hands of his persecutors, in a wonderful manner; which done in his next sleep, he heard a voice saying, *now sing, qui senet in latibulo altissimi*, &c. Once where he attempted to speak to this spirit, he struck the door with such a vehemency, as if he had knocked upon it with a hammer, to signify his dislike of the matter. If he took an ill book into his hand to read it, the spirit would strike it, that he might lay it down; and so likewise would hinder him from writing and reading overmuch. Bodinus enquiring whether he ever saw the shape or form of this spirit, he told them that whilst awake, he never saw any thing but a certain light, very bright and clear and of a circular figure; but that once being in jeopardy of his life, and having heartily prayed to God that he would be pleased to provide for his safety, about break of day, amidst his slumberings and wakings he espied on his bed where he lay, a young boy clad in a white garment, tinctured with purple,
and

and of a visage admirably lovely and beautiful to behold. This he confidently affirmed to *Bodinus* for a certain truth. *H. More's* antidotes against atheism. edit. 2. p. 245, &c.

5. *Cotterus*, accounted by *Comenius*, as a prophet of *Silesia*, and sorely persecuted by the emperor, was entertained by *Adam Pobe*, a saddler of *Sprattovia*, for half a year. The next year *Adam* falling sick and lame, his nerves shrank up, and he was confined to his bed. The day before the emperor's commissioners came to reform the town (as they called it) a young man appeared by his bedside in white clothing, saying, *Adam*, this is the day wherein God hath decreed to take vengeance on the city: arise, go in the name of the Lord, put on thy clothes, and with thy wife and young daughters fly away, make haste: upon which he recovered and escaped.

6. *Cuthbert Sympfon*, deacon of the congregation in *London* in queen *Mary's* reign, being imprisoned in the stocks, the day before his condemnation, about eleven of the clock toward midnight, heard one coming in, first opening the outward door, then the second, then the third, and so looking into the said *Cuthbert*, having no candle or torch that he could see, but giving a comfortable brightness and light, joyful to the heart, and saying *ha!* unto him, departed again. Which doubtless was to strengthen him against his martyrdom, which soon after followed. *Fox Martyrol.*

7. It is a very memorable thing, which (from the mouth of a very credible person who saw it) *George Buchanan* relates concerning *James IV.* king of *Scotland*, who intending to make a war with *England*, a certain old man of a venerable aspect, and clad in a long blue garment, came to him at the church of *St. Michael's* at *Linlithgow*, while he was at his devotions, and leaning over the canon's seat, where the king sat, said, *I am sent unto thee, O king, to give thee warning that thou proceed not in the war thou art about, for if thou do, it will be thy ruin:* and having so said, he withdrew

withdrew himself back among the multitude : the king after service was ended, enquired earnestly for him ; but he could nowhere be found ; neither could any of the standers by feel or perceive how, when, or where he passed from them, having as it were vanished in their hands. But no warning could divert the king's destiny : though his queen dreamed that she had seen him fall from a great precipice, and that she had lost one of her eyes, &c. But he answering, These were but dreams, marched on, and fought with the *English*, and was slain in *Flodden-field*, with a great number of his nobility and soldiers, upon September 9, 1513. *Baker's Chron.*

8. *Melancthon* reports, that he was well assured by a substantial and creditable person, that in a village near the city of *Lignea*, a certain woman ordered her son to fetch home the cattle that were feeding by a wood's side ; and when the boy had staid somewhat too long, there fell a great snow that covered all the hills thereabouts ; night drew on, neither could the boy pass those hills : the day following the parents being no more careful for their cattle, but for the life of their son, looking for his coming ; neither could they for the depth of the snow pass those hills to seek him. The third day, going forth to seek their son, they found him sitting in an open place of the wood, where there was no snow, who smiled upon his parents as they came towards him. And that being asked why he returned not home ? answered, that he looked when it should be night, not knowing that a day was already past, neither had he felt any annoy, or tempest of the snow. And being further asked whether he had eaten any thing ? he answered, that there came a man unto him, who gave him bread and cheese. So doubtless, says my author, this lad was saved by angels in the middle of winter ; and without doubt that man was an angel that gave the boy the food.

9. Mr. *Patrick Sympson's* wife (*Martha Barson*) in her last sickness, was sorely assaulted by Satan, who suggested

suggested to her, that she should be given over into his hands : so that most unlike to her former practice, she would break forth into dreadful and horrid expressions; and it was most violent on a sabbath day in the morning, when Mr. *Sympson* was going to preach : whereupon with an heavy countenance he stood silent for a time, and at last kneeled down and prayed, which she no wit regarded : after which he turned to the company that were present, and said, that he was sure that they who were now witnesses of that sad hour, should yet see a gracious change ; and that the devil's malice against that poor woman should have a shameful foil.—Her distraction continued till *August* the 9th, which morning at the very dawning of it, he went into the garden, and shut the door, where for many hours he was alone : but a godly woman, one Mrs. *Helen Garner*, wife to one of the bailiffs of *Sterling*, who had been with his wife all night, apprehending that Mr. *Sympson* might wrong himself by much grief and fasting, by some help did climb over into the garden : but as she came near to the place where Mr. *Sympson* was, she was terrified with an extraordinary noise which made her fall to the ground ; it seemed to her like a mighty rustling of multitudes running together ; and withal, she heard such a melodious sound, as made her judge that it was more than human : whereupon she prayed to God to pardon her rashness, which her affections to that good man of God had carried her to. Yet afterwards going forward, she found him lying upon the ground, and earnestly entreated him to tell her what he had from God ? he (when she had promised not to reveal it so long as he lived) said, *O what am I, being but dust and ashes, that the holy ministering spirits should be sent by the Lord to deliver a message to me !* adding, *that he had seen a vision of angels, who did with an audible voice give him an answer concerning his wife's condition.*—And returning into his house, he said to all that were present, *be of good cheer, for I am sure ere ten hours be past, that this brand shall be plucked out of the fire.*—

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And after praying by his wife's bedside, and making mention of *Jacob's* wrestling in prayer, she sat upright in the bed, and drawing aside the curtain said, *Thou art this day Jacob, who hast wrestled and also prevailed: and now God hath made good his words which he spake this morning to you, for I am plucked out of the hands of Satan, and he shall have no more power over me.* This blessed interruption made him silent for a time, but afterwards he proceeded in prayer, and magnified the riches of God's love towards her. And from that hour she spake most christianly and comfortably, even to her death, which was the *Friday* following. *Clark's Lives.*

10. In the year 1539, not far from *Sitta* in *Germany*, in the time of a great dearth and famine, a certain godly matron having two sons, and being destitute of all manner of sustenance, went with her children to a certain fountain hard by, praying unto Almighty God, that he would there relieve their hunger by his infinite goodness: as she was going, a certain man met her by the way, and saluted her kindly, and asked her, *whither she was going?* who confessed she was going to that fountain there, hoping to be relieved by God, to whom all things are possible; *for if he nourished the children of Israel in the desert forty years, said she, how can it be hard for him to nourish me and my children with a draught of water?* And when she had spoken these words, the man, (who doubtless was an angel of God) told her, *that seeing her faith was so constant, she should return home, and there should find six bushels of meal for her and her children.* The woman returning, found that true which was promised.

11. Under the emperor *Mauritius*, the city of *Antioch* was shaken with a terrible earthquake after this manner: there was a certain citizen so very compassionate and charitable to the poor, that he would never neither dine or sup without he had at least one poor man to be with him at his table: upon a certain evening, seeking for such a guest, and finding none, a
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grave old man met him in the market-place, clothed in white, with two companions with him, whom he intreated to sup with him: but the old man answered him, *that he had more need to pray against the destruction of the city*; and presently shook his handkerchief against one part of the city; and then against another; and being hardly intreated, forbore the rest. Which he had no sooner done, but those two parts of the city, terribly shaken with an earthquake, were thrown to the ground, and thousands of men slain; which this good citizen seeing, trembled exceedingly. To whom the old man in white said, *by reason of charity to the poor, his house and family were preserved*. And presently these three men (which no question were angels) vanished out of sight. *This story Sigibert in his chronicle reporteth, anno 583.*

12. Mrs. Katherine Stubbs, when she was upon her death-bed, said, *O if you saw such glorious sights as I see, you would rejoice with me: for I see a vision of the joys of heaven and of the glory that I shall go unto: and I see infinite millions of angels attendant upon me; and watching to carry my soul into the kingdom of heaven.—* See her Life.

13. Samuel Wallace, of Stamford, in Lincolnshire, a very pious good man, a shoemaker by trade, having been thirteen years sick of a consumption, upon *Whitsunday*, after sermon, 1659, being alone in the house, and reading in a book called *Abraham's Suit for Sodom*, he heard somebody knock at the door; upon which he arose, and went with his stick in one hand, and holding by the wall with the other, to see who was at the door; where he found a grave old man, with hair as white as wool curled up, and a white broad beard, of a fresh complexion, little narrow band, coat and hose of a purple colour, and new shoes tied with black ribbands, without spot of wet or dirt upon him, though it rained when he came in, and had done all that day; hands as white as snow, without gloves; who said to him, *friend, I pray thee give to an old pilgrim a cup of small beer.* Samuel Wallace

lace answering, *I pray you, Sir, come in.* He replied, *call me not Sir, for I am no Sir; but yet come in I muſt, for I cannot paſs by the door before I come in.* Wallace, with the help of his ſtick, drew a little jug-pot of ſmall beer, which the pilgrim took, and drank a little; then walked two or three times to and fro, and drank again; and ſo a third time, before he drank it all. And when he had ſo done, he walked three or four times as before; and then coming to Wallace, ſaid, *friend, I perceive that thou art not well:* Wallace replied, *no, truly, Sir, I have not been well theſe many years:* then he asked, *what his diſeaſe was?* Wallace answered, *a deep conſumption, as our doctors ſay, 'tis paſt cure.* To which the old pilgrim replied, *they ſay well; but what have they given thee for it?* Truly nothing, ſaid he, *for I am very poor, and not able to follow the doctor's preſcriptions; and ſo I have committed myſelf into the hands of Almighty God, to diſpoſe of me as he pleaſeth:* the old man answered, *thou ſayeſt very well: but I will tell thee by the Almighty Power of God what thou ſhalt do, only obſerve my words, and remember them, and do it: but whatſoever thou doſt, fear God and ſerve him.* To-morrow morning go into thy garden, and get there two red ſage leaves, and one leaf of blood-wort, put theſe into a cup of ſmall beer, let them lie there for the ſpace of three days together; drink thereof as often as need requires, but let the leaves remain in the cup; and the fourth morning caſt them away, and put three freſh ones in the room; and thus do for twelve days together, neither more nor leſs: I pray thee remember what I ſay, and obſerve and do it; but above all, fear God, and ſerve him. And for the ſpace of theſe twelve days, thou muſt neither drink ale nor ſtrong beer, yet afterwards thou mayeſt, to ſtrengthen nature; and thou ſhalt ſee that before theſe twelve days are expired, through the great mercy and help of Almighty God, thy diſeaſe will be cured, and the frame of thy body altered, &c. with much more to this purpoſe: adding withal, *that he muſt change the air, and then his blood would be as good as ever it was, only his joints would be weak as long as he lived:*

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lived : but above all, said he, fear God and serve him. Wallace asked him to eat some bread and butter, or cheese : he answered, no, friend, I will not eat any thing ; the Lord Christ is sufficient for me ; neither but very seldom do I drink any beer, but that which comes from the rock : and so, friend, the Lord God in heaven be with thee. At parting, *Samuel Wallace* went to shut the door after him ; to whom the old man, returning half way into the entry again, said, *friend, I pray remember what I have said, and do it : but above all, fear God and serve him.* *Wallace* said he saw him pass along the street, some half a score yards from his door, and so he went in. But no body else saw this old man, though many people were standing at their doors near *Wallace's* house. Within four days, upon the use of this drink, a scurf arose upon his body, and under that a new fresh skin ; and in twelve days he was as strong as ever he had been, and healthful, excepting only a little weakness in his joints. And once in twelve days, by the importunity of some friends, drinking a little strong drink, he was struck speechless for twenty-four hours. Many ministers, hearing the report of this wonderful cure, met together at *Stamford*, and considering all the circumstances, and consulting about it, for many reasons concluded the cure to be done by the ministry of an angel. A particular good friend of mine, *Mr. Lawrence Wise*, minister of the gospel, deceased, had the whole relation from *Wallace's* own mouth : for going soon after this into *Scotland*, he took *Stamford* in his way, and went to *Wallace's* house, and discoursed an hour or two with him, and does not at all doubt that it was a good angel that was sent by the Father of spirits, that came to his house, and wrought this cure upon him.

14. *Dr. Tate*, with his wife and children, being stripped, and forced to fly for their lives by the *Irish*, when they were murdering thousands in the rebellion in 1641. They were wandering in unknown places, upon commons covered with snow ; and having no food,

food, and she carrying a sucking child, and having no milk, she went to lay the child down to die; and on the brow of the bank she found a sucking bottle, with sweet milk in it, no footsteps appearing in the snow, of any that should bring it thither, and far from any habitation, which preserved the child's life, who afterwards became a blessing to the church.

15. When Prince *Rupert* marched with his army through *Lancashire* to *York* fight, where he was overthrown, the town of *Bolton* made some resistance in his passage, and he gave them no quarters, but killed men and women. When he was gone, those that escaped came out from the places where they lurked; and an old woman found in the streets a woman killed, and a child by her not dead: the old woman took up the child, and to still its crying, put her own breast to the child, which had not given suck of about twenty years; the child being quieted, she presently perceived milk to come, and continued to give the child sufficient milk, till it was provided for. I had the full assurance of this, says my author, from Mrs. *Hunt of Harrow on the Hill*, who was one of the women appointed by the committee, to make trial of the case, whether it were so or not, and she found it true; and the old woman's breast to give the child milk: and this was adjudged to be effected by the agency of a good angel, through his power who is the Lord of angels.

16. There was a relation published at *London*, anno 1671, by one *Thomas Ayfre*, concerning his son, a scholar at *Christ's Hospital*, who having a mind to go to sea, and being put off by delays with his father, at last was told by one in the habit of a seaman, with his clothes of sad coloured silk watered, and over them a sad coloured cloth coat with gold buttons, a plain cravat, a cane with a silver head, and a sword by his side, that if he went to sea, he should have a flux that would cost him his life; that all the rest of the men should go safe; and that he knew this very well: adding, *my son, before the sun be down, that shall be*
 tied,

tied, that was never tied before, and before the morrow sun be down, that shall be loose, that was never loose before. And afterwards, on his way from the bridge, where this was spoken, he said to the boy, do you believe what I have said? (the boy answered no.)—Do you not remember that *Zacharias* was struck dumb? quoting *Luke i.* I do remember, saith the boy; but that was because he did not believe the angel, &c. The person replied, it may be so with you. Said the boy, are you an angel? no answer was made; the man departed, the boy goes home, leans upon the table, could not speak; with tears trickling down his cheeks, and smiting on his breast, made signs for a pen and ink, &c. writes down, *I cannot speak; speak to me, and I shall understand:* and so he continued for twenty-four hours. At last his father reading to him, and citing *psal. lvi. 3.* he coughed three times, and somewhat gave a jerk, like the breaking of a string; upon which his tongue was loosed, and he spake, saying, *blessed be God I can speak, &c.* He afterwards firmly believing that it was an angel with whom he had discoursed.

17. Dr. *Richard Nepier* was a person of great abstinence, innocence and piety: he spent every day two hours in prayer with his family: when a patient came to him, he presently went to his closet to pray, and told to admiration the recovery or death of the patient. It appears by his papers, that he conversed with the angel *Raphael*, who gave him the responses. *Elias Aspmole*, Esq. had all his papers, where is contained all his practice for about fifty years; which Mr. *Aspmole* carefully bound up, according to the years of our Lord, in several volumes in folio, which are repositied in the library of the *Musæum* in *Oxford*: before the responses stands this mark—*RRcis*, which Mr. *Aspmole* said was *Responsum Raphaelis*: the angel told him if the patient were curable or incurable.—There are also several other queries to the angel, as to religion, transubstantiation, &c. which I have forgot, says my author: I remember one is, whether the
good

good spirits, or the bad, be most in number? *RR* is, the good.

18. The following passage is related in the life of that holy man, Mr. *John Dod*: that one evening (though he had other work than to attend) he could not be satisfied in himself, without going to such a neighbour's house, though he knew of no business he had there: when he came thither, he told his neighbour, he knew not what he was come for; but he could not rest in his spirit until he had visited him.—The poor man was astonished at his words; for he had in the violence of a temptation put a rope into his pocket, to have destroyed himself, had not Mr. *Dod*'s thus coming prevented it: there is no doubt but there was an angel of the Lord in this providence: by which this poor tempted man was rescued from the jaws of death.

19. There are sometimes (says *Mr. Mather*) very unaccountable motions and impressions of the spirits of good men, which are wrought in them by the ministry of holy angels, whose work it is to prevent and disappoint the designs of Satan, and of his evil angels: I remember one relates, says he, a remarkable passage of a good man, that when he was reading in his house, he could not rest in his spirit, but he must step out of doors; which he had no sooner done, but he saw a child in a pond of water ready to perish; which would have been gone past recovery if he had not gone out of his doors just at that moment. This impression must needs be from a good angel.

20. To conclude these instances (for should I insert all that have occurred of this nature, they would be enough to fill a volume.) The famous Dr. *Joseph Hall*, sometime bishop of *Exeter*, speaks of one whom he knew, that having been for sixteen years a cripple, had a monition to him in his sleep, that he should go and wash in St. *Matthew*'s well, in *Cornwall*; which accordingly he did, and was suddenly recovered; and this he thinks was from an angelican suggestion.—*Marcus Aurelius Antonius* did in a dream receive the prescript

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prescript of a remedy for his disease, which the physicians could not cure. A physician of *Uratisslavium* followed the counsel he had given him by an angel in a dream, concerning the cure of a disease which was to him incurable, and he recovered the patient. And, as an addition to the wonder, a few years after he met with that receipt in a book then newly printed. Histories report that the like to this happened to *Philip*, and to *Gallen*. If therefore angels may suggest things beneficial to the minds of men who are strangers to God, much more, says Mr. *Mather*, will they do so unto them that fear him.

C H A P. XL.

Of the appeavance and communications of bad angels, and separate or d parted souls, with men: collected from unquestionable authors.

I Have been large in the instances of the services done us by the communications of good angels; and have therein proved both from scripture and other authorities, not only that every one has a particular angel or genii attending him, but that there are some whose business it is to preside over kingdoms and countries. And now one would almost think that it were needless to say any thing of the appearance of evil angels; when we all feel the woeful effects of the devil's appearing to, and tempting our grandmother *Eve*, even while in paradise: and who had not heard of the afflictions of *Job*, and that Satan was the chief agent therein, having a permission from the Almighty so to do: and though *Job*, through the assistance of divine grace, triumphed over the devil, and proved him a liar; yet the malicious spiteful fiend handled poor *Job* so sorely, that he made him curse the day of his birth. And the Royal Psalmist tells us, that evil angels were sent amongst the *Egyptians* to punish them for their oppressions of God's Israel. And in the New Testament how many of these devils, or rather legions of them, were dispossessed by our blessed Saviour, and made to leave those poor creatures whom they so sadly tormented. And that the devil and his angels have still the same malice to the children of men, the following instances will abundantly manifest. First mentioning some among the ancients; and afterwards, a few that are more modern.

1. When *Brutus* and *Cassius* were to pass out of *Asia* into *Europe*, and to transport their army into the opposite continent, an horrible spectre is said to appear

pear to *Brutus* in the dead of the night, the moon not shining very bright, and all the army being in silence, a black image of a huge and horrid body standing by him silently, is said to offer itself to *Brutus*, his candle being almost out, and he musing in his tent, about the issue of the war. *Brutus* asked, what man or god he was? The spirit answered, *O Brutus, I am thy evil genius, and thou shalt see me again at Philippi.* *Brutus* replied, *I will meet thee there then.* Whereupon the spirit disappeared, but according to his promise appeared again in the fields of *Philippi* to *Brutus*, the night before the last fight. *Plutarch.*

2. *Cassius* in the very same battle, in the field of *Philippi*, is reported by historians to have seen one in the shape of *Julius Caesar*, of a more than ordinary height, coming towards him on horseback, with an angry countenance, and a forced gallop, to strike him; which struck such a fear into him, that he turned back upon his enemies, and soon after killed himself.

3. *Valerius Maximus* tells us, that whilst *Cassius* of *Parma*, a renowned poet, was at *Athens*, one night being overwhelmed with cares, he saw a very great black man, with long hair, and his beard uncombed, stand before him; who being asked by him what he was? answered, *I am thy evil spirit.* *Cassius*, affrighted with that fearful countenance, and so fearful a name, called aloud for his servants, and asked if they saw such a person come into his chamber, or go out? They all said they saw none. Whereupon he laid him down, and began to take some rest; but the same phantom appeared again, and so awakened, him that he called for a light, and charged his servants not to leave him. And between this night and his death, says the historian, there passed not many days.

4. *Dio* of *Siracuse* before he was killed by those that conspired against him, sitting one evening very pensive and solitary in his gallery, a sudden noise made him lift up his head, and looking toward the

other side of the gallery, he espied a great woman, of such a face and dress as one of the fairies is represented with, sweeping the place; upon which, in great amazement he called his friends, and wished them to stay with him all night, for that he feared the return of the spectre. And awhile after, a young son of his in a transport of passion threw himself headlong from the top of a house, and was killed. *Plutarch.*

5. *Xerxes* had a spectre appeared twice to him, stirring him up to make war upon the *Grecians*: and the last time with a pair of burning tongs in his hands, as if he would have put out his eyes because he opposed the counsels of war.

6. *Julian* the apostate, the night before he was declared emperor, told his friends, that as he reposed himself, there stood before him a genius or familiar spirit, saying to him in pretty rough terms, *Julian*, I have a long time, without making any ado, waited at thy lodging-door, desiring to make thee great; sometimes I have gone away, as if no reckoning had been made of me; if now thou reject me, though many are of the same mind to advance thee, I will take my leave, and go away very sorrowful. For the rest, mark this well, that I will not tarry much longer. And a little before he was killed in the war against the *Persians*, the same genius or dæmon appeared to him again, all ragged and filthy to look upon, with a horn of plenty in his hand, covered with a linen cloth, walking sadly along by the hangings of his tent. *Wanley's Wonders of the Little World*, book 6, p. 612.

This may suffice for the appearances of evil genii, or bad angels in former times: take now a few modern and later instances, and those nearer home.

7. *John Winnock* of *Molesworth* in *Huntingdonshire*, being examined *April 11, 1646*, confessed as followeth: that having lost his purse with seven shillings in it, for which he suspected one in the family where he lived, he saith, that on a *Friday*, while he was making

making hay-bottles in the barn, and swore, and cursed, and raged, and wished to himself that some wise body would help him to his purse and money again; there appeared unto him a spirit in the shape of a bear, but not so big as a rabbit, who promised him upon condition he would fall down and worship him, he would help him to his purse and money again. *Winnock* assented to it, and the spirit told him that to-morrow about that time he should find his purse upon the floor where he made bottles, and that he would then come to himself also; which was done accordingly: and thus at the time appointed, recovering his purse, he fell down on his knees to the spirit, and said, *my Lord, and my God, I thank you.*

— This spirit brought then with him two other spirits, one in the shape of a white cat, the other of a rabbit; which, at the command of the bear-spirit, *Winnock* also worshipped. The bear-spirit said, he must have his soul when he died, that he must suck of his body, that he must have some of his blood to seal the covenant: to all which he agreed; and so the bear-spirit leaped up to his shoulder, pricked him on his head, and thence took blood; and after that, they all three vanished; but ever since came to him once in twenty-four hours, and sucked on his body, where the marks are found; and that they had continually done thus for twenty-nine years together. *More's* antidote against atheism.

8. *Ghetwynd*, in his historical collections, tells us, that the devil appeared to a dying man, and shewed him a parchment very long, written on every side with the sins, both of words, thoughts, and actions of the sick man, and said unto him, *Behold thy virtues! See what thy examination shall be.* To whom he answered, *True, Satan; but thou hast not set down all; thou shouldst have added, the blood of Jesus Christ cleanseth from all sin: and he that believeth and is baptized shall be saved:* upon which, the devil went away, and left him. And I think he could not have answered him better.

9. The confessions of witches (that have been executed after a legal trial) that the devil has often appeared to them, sometimes in the shape of a dog, and sometimes of a goat, sometimes of a kitling, sometimes of a bear, and sometimes like a proper young man. They that have a mind, may see at large in Mr. *Glanville's Saducismus Triumphatus*, and the *Historical Discourse of Apparitions and Witches*; and also in *Turner's History of Remarkable Providences*: all which would be too long to insert here. I will therefore conclude this chapter with relating one or two remarkable apparitions more.

10. About the year of our Lord 1702, near unto a place called *Chester in the Street*, there lived one *Walker*, a young man of a good estate, and a widower, who had a young woman to his kinswoman, who kept his house, and was suspected by the neighbours to be with child, and was towards the dusk of the evening, one night, sent away with one *Mark Sharp*, who was a collier, or one that digged coals under ground, and one that had been born in *Blackburne* hundred in *Lancashire*: and though it was not known what became of the young woman, yet there was little or no noise made about her. In the winter time after, one *James Grabam*, being a miller, and living about two miles from the place where *Walker* lived, was one night alone very late in the mill, grinding corn; and at about twelve or one o'clock at night, he came down the stairs, from having been putting corn in the hopper, the mill-doors being shut, there stood a woman upon the midst of the floor, with her hair about her head hanging down, with five large wounds on her head. He being much affrighted and amazed, began to bless himself, and at last asked, *who she was?* and *what she wanted?* to which she said, *I am the spirit of such a woman who lived with Walker; and being got with child by him, he promised to send me to a private place, where I should be well looked to till I was brought to bed, and well again; and*
then

then I shall come again, and keep his house. And accordingly (said the apparition) I was one night late, sent away with one Mark Sharp, who, upon a moor, (naming a place that the miller knew) slew me with a pike, such as men dig coals withal; and gave me these five wounds, and after threw my body into a coal-pit hard by, and hid the pike under a bank: and his shoes and stockings being bloody, he endeavoured to wash; but seeing the blood would not wash away, he hid them there. And the apparition further told the miller, that he must be the man to reveal it, or else that she must still appear and haunt him: the miller returned home very sad and heavy, but spoke not one word of what he had seen, but avoided as much as he could to stay in the mill within night, without company; thinking thereby to escape the seeing again of that frightful apparition. But notwithstanding, one night when it began to be dark, the apparition met him again, and seemed very fierce and cruel; and threatened him, that if he did not reveal the murder, she would continually pursue and haunt him. Yet for all this, he still concealed it, until St. Thomas's eve, before Christmas; when being soon after sunset, walking in his garden, she so threatened and affrighted him, that he faithfully promised to reveal it the next morning.— And was as good as his word; for in the morning he went to a magistrate, and made the whole matter known, with all the circumstances; and diligent search being made, the body was found in a coal-pit, with five large wounds in her head, and the pike and shoes and stockings yet bloody, in every circumstance, as the apparition had declared to the miller. Whereupon Walker and Mark Sharp were both apprehended, but would confess nothing. However, at the assizes following (I think it was at Durham) they were arraigned, and found guilty, condemned and executed; but I could never hear that they confessed the fact — There were some that reported, that the apparition did appear to the judge, or the foreman of the jury.

There are many persons yet alive, that can remember this strange murder, and the discovery of it; for it was, and sometimes yet is, as much discoursed of in the north country, as any thing that almost hath ever been heard of; and the relation printed, though not now to be gotten. I relate this with the greater confidence (though I may fail in some of the more minute circumstances) because I saw and read the letter that was sent to Serjeant *Hutton*, who then lived at *Goldsbrough* in *Yorkshire*, from the judge before whom *Walker* and *Mark Sharp* were tried, and by whom they were condemned; and had a copy of it, until that and many other books and papers were taken from me. And this I confess to be one of the most convincing stories (being of undoubted verity) that ever I read or heard of, and carried with it the most evident force to make the most incredulous to be satisfied, that there are really sometimes such things as apparitions.

11. I shall conclude this chapter, and all the instances of this nature, I shall give, with a narrative of an apparition which a gentleman in *Boston* in *New-England* had of his brother, just then murdered in *London*. It was on the second of *May*, 1687, that a most ingenious, accomplished, and well-disposed gentleman, Mr. *Joseph Beacon* by name, about five o'clock in the morning, as he lay, whether sleeping or waking he could not say (but judged the latter of them) had a view of his brother then at *London*, although he was himself then at *Boston*, distanced from him a thousand leagues. This his brother appeared to him in the morning about five o'clock, at *Boston*, having on him a *Bengal* gown, which he usually wore, a napkin tied about his head: his countenance was very pale, ghastly, deadly, and he had a bloody wound, on one side of his forehead. Brother! says the affrighted *Joseph*. Brother, answered the apparition. Said *Joseph*, What's the matter, how came you here? The apparition replied, brother, I have been most barbarously
and

and injuriously butchered by a debauched drunken fellow to whom I never did any wrong in my life. Whereupon he gave a particular description of the murderer; adding, brother, this fellow, changing his name, is attempting to go over into New-England, in Foy, or Wild: I would pray you on the first arrival of either of these, to get an order from the governor to seize the person whom I have now described; and then do you indict him for the murder of me your brother: I'll stand by you and prove the indictment: and so he vanished. Mr. Beacon was extremely astonished at what he had seen and heard; and the people of the family not only observed an extraordinary alteration in him for the week following; but have also given me under their hands a full testimony that he then gave them an account of this apparition. All this while Mr. Beacon had no advice of any thing amiss attending his brother then in England; but about the latter end of June following, he understood by the common ways of communication, that the April before, his brother going in haste by night to call a coach for a lady, met a fellow then in drink with his doxy in his hand; some way or other the fellow thought himself affronted at the hasty passage of this Beacon, and immediately ran to the fire side of a neighbouring tavern, from whence he fetched out a poker, wherewith he grievously wounded Beacon in the skull, even in that very part where the apparition shewed his wound: of this wound he languished until he died, which was on the second of May, about five o'clock in the morning at London.—The murderer it seems was endeavouring to escape, as the apparition affirmed; but the friends of the deceased Beacon seized him; and prosecuting him at law, he found the help of such friends as brought him off without the loss of his life: since which there has no more been heard of the business. This history I received of Mr. Joseph Beacon himself (says Mr. Cotton Mather, in his *Wonders of the Invisible World*) who a little before his own pious and hopeful death,

which followed not long after, gave me the story written and signed with his own hand, and attested with the circumstances I have already mentioned.

And now I hope I have by the several instances before related, evidently demonstrated that there is a nocturnal communication of the soul with good and evil angels, and also with separated spirits. The last instance (which is of undoubted verity) shewing how swift the motion of the soul is, when separated from its fleshly clog, the body: for Mr. *Mather* tells us; that *Beacon* in *London* being wounded in *April*, languished till the second of *May*, and then died about five o'clock in the morning: and Mr. *Joseph Beacon* of *Boston* declares, that it was on the second of *May* about five o'clock in the morning, that his brother appeared to him there, it being that very moment that he died in *London*, though there was a thousand leagues distance between the two places, so swift and instantaneous is the motion of the soul; even as quick as thought, but whether this appearance of his brother *Joseph*, was whilst he was sleeping or waking, is not material; for the difference only is, whether it was in a dream, or a vision, both which ways, angels and spirits communicate their intelligences to our souls.

And now to conclude, let me give the reader a brief account of the way to make a right use of dreams, so as he may profit by them.

The way for a man to make a right use of dreams, is this: let him consider himself in his dreaming, to what inclination he is mostly carried; and so by his thoughts in the night, he shall learn to know himself in the day: are his dreams lustful? Let him examine himself whether the inclinations of his heart run not after the bias of concupiscence: are his dreams turbulent? Let him consider whether his own disposition be not quarrelsome and contentious. Are his dreams revengeful? Let him have a care of harbouring malice in his heart. Do his dreams run upon gold and silver?

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It is a warning to him to *take heed and beware of covetousness*. Thus may a man know *what he is*, by observing his dreams: for, generally men *answer* temptations actually *waking*, as their thoughts do while they are asleep.

*Thus, in the silent night our dreams oft shew,
What we're inclin'd, when we're awake, to do.*

END OF PART I.

Nocturnal Revels :

O R,

An UNIVERSAL DREAM-BOOK.

P A R T II.

A *ACQUAINTANCE.* To dream that you fight with them, signifies distraction; especially if the person so dreaming be sick.

Adversary. To dream that you receive obstructions from him, shews you shall dispatch your business speedily.

Adultery. For a person to dream they have committed it, shews they shall meet with great contentions and debates. But to dream that you have resisted the temptation to it, shews victory over your enemies, and that you shall escape great dangers.

Ague. To dream that you have one, and are very cold, shews an inclination to strong drink, wine, spices, and other hot things.

Air. To dream that you see it clear and serene, shews you shall be beloved and esteemed by all people; and that those who are your enemies, and envy you, shall be reconciled to you. It also denotes the discovery of lost goods or things that have been stolen. If the person so dreaming be at law, he shall overthrow his adversary; and if he designs a voyage or journey, he shall be successful therein. And in short, all good things are denoted by a clear and serene *air*.—But to dream that the *air* is cloudy, dark and troubled, denotes to the dreamer sadness, grief, sickness,

sickness, melancholy, loss of goods, hindrance of business, and is in all things the reverse of dreaming what we have before-mentioned of a clear and serene air. But for a man to dream that the *air* is very calm, and without winds or storms, denotes his life to be peaceable, and that he shall be acceptable to all company; and that whatever business, journies by land, or voyage by sea he undertakes, shall prosper and succeed according to his wishes.

Almonds. To dream one sees or eats almonds, signifies difficulty and trouble.

Alms. To dream that they are begged of you, and you deny to give them, shews want and misery to the dreamer; but to dream that you gave them freely, is a sign of great joy, and of long life to the dreamer.

Altar. To dream that you uncover, or discover an altar, betokens joy and gladness.

Anchor. to dream you see one, signifies great assurance, and certain hope.

Angel. To dream you see an *angel* or *angels*, is very good; and to dream that you yourself are one, is much better. But to speak with, or call upon them, is of evil signification, yet if in secret they seem to declare something unknown, and which thou dost not understand or know, it denotes thy becoming acquainted with persons of the first quality. Also to dream that you see an *angel* fly over you or your house, signifies joy and consolation. It is likewise caution to the dreamer to live well, and to repent of his sins; and that upon so doing, he shall hear good news, and shall increase in honour and authority.

Anger. To dream that you have been provoked to *anger*, shews that you have many powerful enemies.

Angling. To dream that you are angling, betokens much affliction and trouble, in seeking for something which you desire to get.

Ants. To dream of them betokens an earthly covetous mind; and as they live under the earth, to dream

dream often of them, shews the dreamer not to be long lived. To see ants with wings, shews a dangerous voyage, or other ill accident. To dream you see common ants, which are diligent and industrious in providing their food, is good for plowmen and farmers, because they signify fertility ; for where there is no grain, you will find no ants. To such as live upon the publick, and reap profit by many, they are very good ; and to such as are sick, if they dream they come near the body ; for they are industrious, and cease not to labour, which is proper to such as live : but if they dream that ants range about their bodies, it is a token of death ; because they are inhabitants of earth, and are cold and black.

Apes. To dream you have seen, or had any thing to do with them, signifies malicious, weak, strange, and secret enemies ; also a malefactor and deceiver.

Apparel. To dream that your apparel is proper, and suited to the season of the year, denotes prosperity and happiness, or that your apparel is made of linen and fine wool, if in the summer, is good ; but in the winter, it is better to dream your apparel is new, and made of strong cloth. To dream of white apparel, is good only to priests, because it belongs to them in the administration of their sacred function ; but to others it signifies trouble : to mechanicks it signifies want of business : to the sick, white apparel denotes death ; but that which is black, their recovery : to be apparelled in a garment of divers colours, or of scarlet, is good for priests and players ; but to others it denotes dangers, troubles, and a discovery of such things as ought to be concealed. And unto the sick, the dreaming of their being so apparelled, shews that they shall be much troubled with a redundancy of humours. For rich men and servants to be arrayed in scarlet robes, is a signification of honour, dignity and liberty. But such a dream brings death to the sick, and an increase of poverty to the poor, and to many captivity. To be apparelled in a robe dyed in scarlet, signifies hurts to
some,

some, and agues to others. As to women's apparel : to dream of a woman's gown, it is good only to single persons, and such as come to act their parts upon stages : for married men after such dreams have lost their wives, or fallen into great sickness, because those who wear such garments are effeminate persons. Notwithstanding which, to dream of gowns, of divers colours, or of women's gowns, is not at all bad, when you dream likewise that it is upon the account of great rejoicing, or of publick assemblies. To dream you are apparelled in a gown of the fashion of some strange nation, shews such a one good luck among strangers, if they design to go among them. To dream of having a delicate and sumptuous gown, is good both to rich and poor. For to the first, their present prosperity shall continue ; and to the other, their goods shall increase. Gowns that are torn, shew hurt and hinderance of affairs.

Apparition. To dream you see an apparition, or spirit, that seems of a comely aspect and attired in white, it signifies deceit, and temptation to sin.

Apples. To dream you see apple-trees, and eat sweet and ripe apples, denotes joy, pleasure, and recreation ; especially to virgins : but sour apples signifies contention and sedition.

Apricots. To dream of apricots, and such kind of fruit in their season, denotes to him that dreams he sees or eats them, content, health, and pleasure : but if you seem to eat them out of season, they signify vain hopes, and bad success in business.

Arms. He that dreams that his arms are grown bigger and stronger than ordinary, it is a sign that he will have joy and profit, by his brother's son's means, and that he will become rich. But if a married woman dreams it, then her husband will increase in estate and authority. To dream one's arms or elbows are full of scabs, signifies sadness, and bad success in business. To dream his arms are broken or grown lean, denotes (if he be a king, or some great prince) some overthrow will happen to his army, or some
disaster

disaster to his state ; or his son or his brother will fall into some distemper or affliction, sickness or poverty to the children or brethren of private persons. And if a woman dreams so, she is in danger of being a widow. If any one dreams his arms are hairy, it denotes an increase of riches. To dream your right arm is cut off, signifies the death of father, son, or brother : if it be the left, the mother, daughter, or sister.

Armed men. To see them in your dream, is a good sign, and denotes one void of fears. To dream you see armed men fly, is a sign of victory. To see men come in arms against you, signifies sadness.

Arrested. To dream that you are so, or that you are taken late by a constable, signifies want of wit, and that the party dreaming shall love fiddlers.

Asp. The person that dreams of the asp and adder, is thereby betokened to have store of money and rich wives. I have known by experience, that to dream that these two creatures come wreathed together, have been arguments of good, especially if we dream they bite us.

Afs. The afs in dreams denotes a good servant or slave, that is profitable to his master ; it signifies also a foolish and ignorant person. To dream you see an afs signifies malice. To see an afs sitting on his crupper, denotes laboriousness. To dream you hear an afs bray, shews you shall meet with some loss. To dream of asses bearing charge, strong and obedient, is good for friendship and company, and signifies the wife's companion, or friend, being not proud above their estate, or fierce, but gentle and very obedient : they are also good in all affairs and enterprises. To see an afs run, signifies misfortune ; especially to a man that is sick.

Attornies. To dream you are speaking with them, shews hindrance in business, and that a man shall have but small success in his affairs.

Authority. It is good always for a rich man to think or dream that he is in authority.

Amorous

Amorous Dreams in Verse.

I.

TO dream of walking in a field
Where new-blown roses odours yield;
If any of them you do pluck,
It shews in love most hearty luck:
And that your sweetheart kind shall prove,
To let you gather sweets of love.

II.

If your kind fancy you present
With playing on an instrument,
Your sweetheart shall not you disdain,
But yield true love for love again.

III.

To dream of mountains, hills or rocks,
Does signify flouts, scoffs, and mocks:
Their pains in passing over shew,
That she whom you love, loves not you.

IV.

To dream of sitting by the fire,
When it is late, doth shew desire:
But if you sit till the fire's out,
Your love will prove false out of doubt

V.

To dream of rivers, or of water,
Doth signify much weeping after.
But dreaming of being drown'd, I tell you
Bid maids beware of a great belly.

VI.

If maids of swimming milkbowls dream,
It does denote some pleasant theme;
But if they dream of shifting smock,
Let them look to their maiden lock.

VII.

VII.

*To dream of being in a boat,
Does shew that maiden saucies float ;
And whether sink or swim they do,
To try love's sport their skill they'll shew.*

VIII.

*To dream of birds-nests signifies
In maidens ripe virginities :
But if the birds away be flown,
It shews her maidenhead is gone.*

IX.

*To dream of brewing and of baking,
Does signify a match is making,
Between a maiden and some other,
Both by her father and her mother.*

X.

*To dream of blust'ring storms of wind,
Does shew inconstancy of mind :
But if you dream of elves and fairies,
Beware of whores and night-vagaries.*

XI.

*If maids do dream of drawing drink
In cellars, they may waking think,
That their sweethearts without delay,
Will leave them, and soon run away*

XII.

*To dream of seeing strange apparitions,
As devil, hobgoblins, and such visions,
Does shew thy love, or thy sweetheart,
Hath a fair face, but devil's heart.*

XIII.

*Dreams of sack-poffets and sweetmeat,
Or drinking wine with pleasure great,
And all dreams pleasant in condition,
Shew sports of love, and love's fruition.*

XIV.

XIV.

*Dreams of wandering over plains,
Walking in cross ways and lanes,
And being in thick woods quite lost,
Declare that lovers shall be cross.*

XV.

*Dreams of lions, bears, bulls, bees,
Nests of wasps or hornets; these
Are emblems whereby are express'd
Discord with those whom you love best.*

XVI.

*Dreams of rivers, ships and horses,
Of snow and frost, and of dead corpses,
Are signs by which it may be read
Your sweetheart's love is cold or dead.*

XVII.

*Who dreams of deer, of bound and chaces,
Of being at once in many places;
Passions of love shall every where
Haunt their poor hearts as hounds do deer.*

XVIII.

*Dreams full of horror and confusion,
Ending merrily in conclusion,
Shew storms of love are overblown,
And after sorrow, joy shall come.*

XIX.

*Dreams of joy and pleasant jests,
Dancing, merriment, and feasts,
Or any dream of recreation,
Signifies love's delectation.*

XX.

*Dreams of air serene and gay,
And the fields dress'd all like May;
But quickly clouded and o'ercoast
With many a bitter northern blast,*

Shew

*Shews nuptial pleasures fade apace,
And joys to sorrows soon give place ;
And that 'twixt poverty and strife,
You'll live but an unpleasant life.*

B

BACK. To dream you see your back, betokens some unhappiness; for the back, and all the hinder parts signify old age. To dream a man's back is broken, hurt, or scabby, shews his enemies will get the better of him, and that he will be scoffed at. To dreams of the back-bone, signifies health and joy, and that he will take delight in his wife and children.

Bacon. To dream that you cut it, signifies the death of some person. But to eat bacon, or any salt meats, signifies murmuring.

Bagpipes. To dream that you play upon them, signifies trouble, contention, and being overthrown at law.

Ball. To dream that you see persons dance at a ball, or that you are engaged in a ball yourself, signifies joy, pleasure, recreation, or inheritance.

Banquets. To dream of banquets is very good and prosperous and promises great preferment.

Barking of dogs. To dream of the barking of dogs, signifies insulting enemies and detractors, that will crow over, and bark at those that miss their way in this world, towards the attainment of wealth.

Barley-bread. To dream of eating barley-bread, signifies health and content.

Barley-break. To dream that one plays at it with company that use to divert themselves, shews prosperity, joy, pleasure, health, and agreement among friends and relations.

Barn. To dream that you see a barn stored with corn, shews that you shall marry a rich wife, overthrow your adversity at law, inherit land, or grow rich by trading.

Basilisk.

Basilisk. When you dream of a woman, that she is delivered of a basilisk instead of a child, it is a bad hieroglyphick, and betokens no good to the dreamer; and he ought heartily to recommend himself to the Divine Being, that he would preserve him, and avert those misfortunes that threaten him. And yet if it be a woman that has such a dream, many authors (*Anselmus Julianus* in particular, who is an author to whom very great regard is to be had) affirm, that she shall have very good success and comfort, shall be rich, and generally beloved, and shall prosper in all her undertakings.

Bason. To dream of a bason, signifies a good maid; and to dream that you eat or drink therein, shews you have a love to the servant-maid. For a man to see himself in a bason, as in a glass, denotes he shall have children by a servant-maid.

Bat. To dream of a bat is very inauspicious; and some authors forbid such a dreamer to undertake any business on that day. Yet the bat is good to women with child, for she lays not eggs, as others do, but little ones; and bears, and gives milk, wherewith she nourishes her young.

Bath. To dream one sees a bath, signifies affliction or grief. If a person dreams he goes into, or sees himself in a bath, and that he finds it too hot, he will be troubled and afflicted by those that belong to his family. If he dreams he has only pulled off his clothes, without going into the bath, he will have some disturbance, but of no long continuance. If one dreams he goes into an extreme cold bath, the same signification is to be given of it as when it is too hot. But if it be temperate, and as it ought to be, it is a good dream, presaging prosperity, joy and health.

Bathe. To dream you bathe in a clear fountain, signifies joy; but to bathe in stinking water, signifies shame, and false accusation.

Bay-tree. To dream of the bay-tree, signifies a rich and fair wife; and also ill success of affairs, because

cause it is bitter : but it is good for physicians, poets, and divines, to dream of it.

Beech and *Myrtle-trees*, signifies wanton women, and are good for those which would undertake any such business ; to others they are pain and labour.

Beans. To dream you are eating beans, always signifies trouble and dissensions.

Bear. To dream that you have seen a bear, it signifies you have a rich, puissant, inexpert, but cruel and audacious enemy.

Beard. To dream you have a beard long, thick, and unhandsome, is of a good signification to an orator, or an ambassador, lawyer, philosopher, or any who desire to speak well, or to learn arts and sciences. If one dreams he hath a comely beard, it shews he shall be pleasant in his discourse, find out the intricacies of the matter proposed, and prosper in his undertakings. If a maid dreams she hath a beard, she will be speedily matched to her content. If she be a married woman, such a dream threatens her with the loss of her husband, and constrained to govern her house singly, as if she was a man. If it be a woman with child that so dreams, it shews she shall have a son. If a widow-woman dreams she hath a beard, she shall have a husband which shall be kind and bountiful. If she be at law, it shews she shall persevere in her opinion, and bearing a high mind, regard her honour, and vindicate it, as if she were a man. To a young child, this dream is death ; but to him who is now in his youth, beginning to have a beard, it is a sign he shall rise by himself, and put himself forward, of what estate soever he be. If one dreams that he hath lost his beard, or that somebody hath pulled it up by the roots, or shaved it, it denotes loss of relations, estate, and honour. To dream that one hath a great beard, in a young man betokeneth wisdom ; in an old man length of years ; but in a woman, that she shall be a furious vixen and a scold, and wear the breeches.

Bees.

Bees. To dream of bees is good and bad; good, if they sting not; but bad, if they sting the party dreaming: for then the bees do signify enemies.— And therefore to dream that bees fly about your ears, shews your being beset with many enemies: but if you beat them off, without being stung by them, is a sign of victory, and of your overcoming them.— To dream of seeing bees, signifies profit to country people, and trouble to the rich; yet to dream that they make their honey in any part of the house, or tenement, signifies dignity, eloquence, and good success in business. To take bees, signifies profit and gain, by reason of their honey and wax.

Beets. To dream of eating beets, signifies freedom from trouble, and expedition of business; because they make the body soluble.

Bed-side. To dream of sitting upon a maid's bed-side, or talking with her, is a sign of marriage; especially if the person dreams that he goes between the sheets.

Beggars. To dream of poor folks or beggars entering into a house, and carrying away any thing, whether it be given them, or they steal it, denotes very great adversity.

Beheading. To dream that one is beheaded, and that the head is separated from the body, that signifies liberty to prisoners, health to the sick, comfort to those in distress, to creditors payment of debts.— To princes good fortune, and that their cares and fears will be turned into joy, and also confidence in their subjects. If one dreams that a person of his acquaintance beheads him, he will share with him in his pleasure and honour. If any one dreams that a young child, who hath not yet attained the age of his youth, hath cut off his head, if the dreamer be sick, he will not live long; if in health, he will get honour. If a woman with child dreams thus, she will bring forth a male-child, and her husband will die suddenly; for he is her head. To dream that you see one beheaded, signifies sickness.

Bells.

Bells. To dream one hears ringing of bells, if of a sanguine complexion, brings him good news: but to others it shews alarms, murmurings, disturbance, and commotions among citizens. To dream one plays tunes on small bells, signifies discord and disunion between subjects and servants.

Belly. To dream one's belly is bigger and fuller than ordinary, shews his family and estate will increase proportionably, according to the greatness of his belly. If one dreams his belly is grown lean and shrunk up, he will be joyfully delivered of some bad accident. If any one dreams that his belly is swelled, and yet notwithstanding empty, he will become poor, though he be rich in the esteem of many people in the world.

Belly-ach. If any one dreams his belly aches, he will be afflicted in his family, and have many cares upon him.

Birds. To dream you see many birds, signifies assemblies and suits at law. To dream of catching birds by lime-twigs, or with nets, shews the entrapping or ensnaring of enemies by deceitful means.— To dream of great birds, is better for the rich than the poor. To dream of little birds, the contrary.— To dream that you hear birds chirp is a good sign.— To see birds fighting signifies adversity. To see birds fly over your head, signifies prejudice by enemies.— To see blackbirds, signifies trouble. To hear birds sing is joy and delight.

Birds-nests. To dream you find one, is a good sign. To dream you find one without either eggs or birds, shews you will meet with great disappointment.

Birding. To dream you catch birds, signifies profit and pleasure.

• *Birth.* To dream of one's birth, is good for him that is poor: but to him who is rich, this dream signifieth that he shall have no rule in the house, but others shall rule over him against his will.

Bitter

Bittor. To dream of a bittor, which is a night-bird, is a bad omen.

Bleeding. To dream of bleeding at the nose, signifies loss of goods, and decay of riches, to those that are phlegmatick and melancholy; but to the cholerick and sanguine, it signifies health and joy.

Blind. To dream of being blind, shews a man shall be admonished to foresee his errors and avoid them, especially in love affairs. This dream also threatens the dreamer with want of money, when a man at noon-day cannot see a penny in his purse, which is a common kind of blindness.

Blindmansbuff. To dream that one plays at blindmansbuff, signifies prosperity, joy and pleasure.

Blood. To dream you vomit much blood, and of a good colour, is good for him that is poor, for he shall get store of money. It is also very good for him who hath no children, and whose kindred are in a strange country: the first shall see a child of his own; the other his kindred returning home. To dream of carrying blood, is not good for them that desire to be hidden. To dream you vomit corrupt blood, is sickness to all. To cast a little blood in spitting, foretels sedition, as some have known by experience.

Blossoming of trees. To dream you see all sorts of trees blossoming, is a sign of joy, comfort, and recreation.

Blowing the fire. To dream of blowing the fire, signifies to the rich servitude; to the poor, profit.— To dream of stirring up and blowing the fire, denotes also the stirring up of wrath, and that old quarrels, which have long lain dormant, shall be revived.

Boar. To dream of a wild boar, signifies rain and tempest to those which travel; and to such as plead, a strong adversary: to plowmen, sterility; and to him who marieth, a rude and angry wife. In land-journeys, the way uneasy, or hard to hit.

Boat. To dream that you are in a boat upon a river, lake, or pond of clear water, is very good, and signifies

signifies joy, prosperity, and good success in affairs.— For a man to dream that he is walking in a boat, and recreating himself without fear, he will have comfort and success in his affairs; but if the water be rough and tempestuous, it falleth out contrary.

Boots. To dream that one is well booted, signifies profit by servants.

Borage. To dream of eating borage, signifies freedom from trouble, and expedition in business, it being an herb which makes the body laxative.

Brain. To dream that a man's brain is well, and free from all distractions and ill humours, shews he will make an able counsellor to kings and princes, and will govern himself prudently, and will perfect his designs with honour and profit: for the head being the citadel in which the brain is invironed, the brain is the storehouse for the soul's faculties, and by its prudent conduct hath dominion over all the other parts of man. If therefore on the contrary, a man dreams his brain is ill disposed and overcharged with those humours that cause pain, he will be unfortunate in his counsels and enterprizes, be looked upon as an inexpert and imprudent person, and will run into many dangers.

Bread. To dream of eating such bread as is usual, or as the person dreaming is accustomed to, is good; but to dream of eating unusual bread, is bad: and therefore for the poor to dream they eat white bread, signifies sickness; and for the rich to dream they eat brown bread, shews they shall meet with some obstructions in their affairs. To dream of barley bread, is good for all, for it signifies health and content. To dream you carry hot bread, shews you shall meet with some accusation.

Breast. To dream that your breast is whole, clear, and well, is good, and shews health and joy. To dream you have hairy breasts, and the paps covered with hair, denotes gain and profit to men, but to a woman loss of her husband. If a man dreams he hath breasts as big as a woman, it shews him to be a coward

coward and effeminate; or else that he shall meet with much trouble and grief through sickness and loss of children. If a young married woman dreams that her breasts are full, and spinning out with milk, it signifies she is with child, and that it will be a perfect birth. If it be an ancient woman that dreams thus, she will have wherewith to support her; if she be rich, it signifies she will bestow some money upon her children who will rejoice therewith. If a virgin dreams thus, she is near her marriage. If a woman dreams she hath sore breasts, she is threatened with death. If she dreams her breasts are dried up, and lank, and they are no longer hard, but hang down, it shews her children will die; but if she have none, she will grow poor and indigent, and often shed tears through grief and affliction. If a woman dreams she hath many breasts, it signifies she hath as many gallants. If any one dreams that his friend strikes him over the breast with a sword, to them that are old, it signifies bad news, but to those that are young, friendship. If any dreams that his breasts are grown more large and plump, he is long lived, and will grow rich.

Brewing and Baking. To dream of brewing and baking, is a sign of an ill housewife, who lies dreaming in bed, when she should be at work, and doing her business.

Briars. To dream of being pricked with briars, shews that the person dreaming has an ardent desire to something; and shews that young folks dreaming thus are in love, who prick themselves in striving to gather the rose.

Bridge. For one to dream that he goes over a broken bridge, signifies fear: and to dream you fall upon a bridge, signifies obstruction in business.

Broken on the Wheel. For a man to dream that he is broken on the wheel, signifies, according to the interpretation of the *Persians* and *Egyptians*, that he will be rich, honoured, and respected.

Broth. To dream of eating broth, is a good sign, and signifies profit and gain.

Brothers. To dream you see your deceased brothers and sisters, signifies long life.

Brethren. To dream that you discourse with your brethren, signifies vexations; because our brethren bring us nothing when they are born, but diminish our inheritance and succession; and are the cause that those things which should be all our own, are divided into many parts between them and us. *Timocrates* dreamed that he buried, or caused to be interred, one of his brothers departed; and a little while after, one of his chief adversaries died. And to dream of the death of our brethren, signifieth not only the loss of our enemies, but also deliverance or acquittance from some loss or hurt which attended us, and whereof we stood in fear: as it happened to *Diocles*, the grammarian, who sustained no loss of money, whereof he stood in doubt, and was afraid, because he dreamed before that he saw his brother dead.

Brow. To dream that you have a brow of brass, copper, marble or iron, signifies irreconcilable hatred against our enemies.

Bucking of Linen. To dream that one is bucking of linen, betokens servitude to the rich, and profit to the poor.

Buildings. To dream of buildings, whether they be great or small, has various significations, according to the position or place of the moon: for if she be in *Aries*, or *Scorpio*, it denotes some joy shall befall the dreamer. But if in *Taurus*, it denotes either death, or some injury by a strong hand; and in *Sagittarius*, it shews the person dreaming shall become acquainted with some new friends.

Bull. To dream you have been gored, or received some hurt by a bull, shews you shall receive some harm by a lord or great man: for the bull always signifies some great person: and so if you dream you receive any good by a bull, you will certainly receive it from some great lord.

Buried

Buried Alive. For a man to dream he is buried alive, shews he is in danger of being unhappy and unfortunate during his life.

Buried. For a man to dream that he is buried, signifies he shall have much wealth.

Burning to Death. For a man to dream he shall be burned to death, signifies (according to the interpretation of the *Persians* and *Egyptians*) that he shall be rich, honoured, and respected: but if he imagines that he was burned by a fire that did quite consume him, he will inevitably perish in the end.

Burning. To dream that you feel a burning, signifies some great danger.

Business. To dream you manage business of great concernment, shews you will meet with obstructions.

Butchers. To dream of butchers, which knock down, kill, cut, and divide beasts, and afterwards sell them, signifies danger, and hurt, and death to the sick; for it is their trade to divide and sell that which is dead. To captives and bondmen, it is the end of their misfortunes.

Buttocks. To dream one sees his own buttocks, signifies infamy. To dream you see the buttocks of a woman, signifies luxury and carnal pleasure. To dream you see your buttocks grown black, signifies shame and damage.

Buy. To dream you buy all sorts of things which one useth, is good. To buy that which is only for victuals and relief, is good for the poor; but to the rich and wealthy, it signifies expences and great charge.

C

CAGE. To dream that a maid lets a bird out of a cage, is a sign she will not long keep her virginity; but as soon as she can, will part with her maidenhead.

Cakes. To dream that one makes them, signifies joy and profit. To dream of cakes without cheese,

is good: but to dream of both, signifies deceit by *Welchmen*.

Candle. To dream one sees a candle extinguished, signifies sadness, sickness, and poverty. When one dreams he sees a clear, shining, lighted candle, is a good sign to the sick, denoting recovery and health; and if he that dreams be unmarried, it shews he will speedily marry, have success, and prosper in his undertakings: to dream that you make candles, signifies rejoicing. To dream that you see candles not lighted, signifies you shall have a reward for something you have done.

Capers. To dream of capers, is not good; unless one dreams at the same time of banquets and great feasts.

Capon. To dream that a capon crows, signifies sadness and trouble.

Carcanets. Chains, pearls, and precious stones, and all adornings upon the heads and necks of women, are good dreams for the fair sex: to widows and maids, they signify marriage; to those that have no children, that they shall have children; and to those that have husbands and children, purchases and riches: for as women are provided of these deckings, so shall they be stored of husbands, children, and goods.

Cards. Playing at cards, tables, or any other game in a dream, shews the party shall be very fortunate, and tables allude unto love; for love is the table, fancy the point that stands open; and he that dreams much of table-playing, shall be a great gamester, us well with *Joan* as my lady.

Carriion. To dream of carrion, signifies sadness.

Carrots. To dream of carrots, signifies profit, and strength to them which are at law for an inheritance; for we pluck them out of the ground, with their heads, branches, strings and veins.

Carrying. To dream that one is carrying another, is better than to dream that one is carried; inasmuch as it is more honour to give than to take: for he that carrieth,

carrieth, represents him who doeth good; and he who is carried, him who receiveth it. To be carried by a woman, a child, or a poor person, is means of profit and supportment. It is good for a servant to dream he is carried by his master, and for the mean man to be carried by the rich.

Cart. To dream of being tied in a cart, to draw like an horse or an ox, denotes servitude and pain to every body, how rich and mighty soever they be. To dream that you are carried in your cart or coach, to be drawn by men, signifies to have might and authority over many, and to have children of good behaviour. As for travellers, it is to go slowly, but surely, when they have such a dream.

Caterpillars. To dream you see caterpillars, signifies ill luck, and misfortunes by secret enemies.

Cattle. To dream of keeping cattle, portends disgrace and loss to the rich, but profit to the poor. Also to dream of fat cattle, shews a fruitful year, but lean cattle are a sign of scarcity.

Cat. If any one dreams that he hath encountered a cat, or that he hath killed one; he will commit a thief to prison, and prosecute him to death: for the cat signifies a common thief, if any one dreams he fought with a cat that scratched him, that denotes some sickness or afflictions. If any shall dream that a woman was delivered of a cat, instead of a well-shaped child, is a bad heiroglyphick, and betokens no good to the dreamer. Also the cat, according to *Artimedorus*, signifies an adulterer or harlot.

Cerberus. To dream that you see the dog *Cerberus*, whom the poets feign to be the porter of hell, signifies sin, which bites every one; and arrests by serjeants, who are men void of pity, and bring all they lay hold on to misery.

Chain. To dream that you have a chain, shews you shall have a wife that like a chain will keep you back from all success, and be a hindrance in all

your affairs. But to dream that you have another in a chain, shews you will keep your wife in subjection.

Chariot. To dream of guiding a chariot drawn by wolves, leopards, dogs, tygers, or such-like beasts, is only good to such as have great enemies. To dream to be drawn in a chariot by men, is good only to those that desire to command and be obeyed; to others it signifies loss and discredit.

Cheeks. To dream one hath cheeks plump, fat, and full, and of a virmillion tincture, is good to all, especially to women: but to dream that they are flat, lean, pale, and full of wrinkles, signifies grief and heaviness.

Cheese. To dream you eat cheese, signifies profit and gain.

Cherries. To dream one eats ripe cherries, signifies deceitful pleasures; but being out of season, they signify travel, and labour in vain.

Chess. To dream you play at chess, is gain by lying and deceit. To see another play, signifies you shall sustain some loss by craft. *Anselmus Julianus* says the game of chess is the representative of a field prepared for battle: the two gamesters are the two generals of the armies, and the chess-board is the field of battle; the chess-men are the soldiers that make up the two armies: wherefore, if any one dreams that he plays at chess with an acquaintance, it is a sign he will fall out with somebody that he knows; and if he imagines in his dream that he wins, he shall be victorious over his enemies. And on the contrary, if he dreams that he loses, he will be overcome and worsted in the combat. If the dreamer imagines that he hath taken many men in play, that shews that he shall take many of his enemies prisoners.

Chess-board. If a king, or general of an army, dream that he hath lost his chess-board, or that it is broken, or stolen from him, he will lose his army, either by the enemies assault, or else by plague or famine.

Chickens.

Chickens. To dream of a hen and her chickens, signifies loss and damage.

Child. For a man to dream that he is great with child, signifies, if he be poor, that he shall become rich; if he that dreams so be rich, he shall be in pain and care. If a woman dream she is delivered of a child, and yet is not big with child, it is a sign she will happily accomplish her designs. If she be a maid that has this dream, she must be upon her guard, or we will quickly lose her virtue. When a man dreams he sees a woman brought to bed, that denotes to him joy and prosperity: if a man dreams that his wife is big with child, and that it really proves so, it is a sign the child will live, and that she will have a son that resembles the father.

Children. To dream that a man sees two or three children born, shews he shall have cause of joy, and meet with good success in his business. When one dreams that he hath many small children, and that they seem to him to run about the house, and yet notwithstanding he hath none; it signifies that it will be very difficult for him ever to have any; besides which, he that so dreams, will have many cares and obstructions in his affairs. If any one dreams he sees himself wrapped in clothes, in fashion of little children, and to suck some woman's breast which he knoweth, it argues long sickness, if he have not his wife at that time with child: but if his wife hath such a dream, he shall have a daughter. And here note, that among little children, it is better to dream that you see boys than girls. To dream of any thing to befall little children, which is not proper to their age, is not good: as, to dream that boys have beards and grey hairs; and that little girls should be married and have children; which signifies to them death. And yet to dream that little children speak, is good; because it is proper for children to speak. But as for other things, happening beyond their age, in those which are not very young, as for an old man to be

changed into a young man, or a young man into a child, it shews the person dreaming shall change into a worse estate. Dreams that are of the generation of children, or of weddings, foretel that our children, being in a far country, shall return; especially our wife and children, if by chance any one hath taken them from us.

Church. To dream that you build a church, or erect an altar, signifies that some one of your kindred, or family, will be made a priest. To dream you see yourself sitting or lying in a church, signifies change of apparel. To dream one is at church and prays to God devoutly there, signifies joy and comfort. To dream that you do nothing but talk idly at church, and are drawn aside by bad thoughts, signifies envy and sin. To dream of the church, and that you see the sacraments administered there, is a good dream, and shews the dreamer inclined to piety. To dream of singing in the church, so that none can understand them, shews the person dreaming shall be engaged in some religious disputes. To dream to be naked in the church, is to those who are sanguine a dream of bad consequence. To dream that you see the mysteries of religion contemned in the church, is an evil and very bad dream.

Climb. To dream that a man climbs a great tree, shews that he shall be promoted to honour and dignity and have the command over persons.

Cloak. To dream that one hath lost his cloak, is good if it be old; for thereby is signified that the party so dreaming, shall have a new one; but if he dream of finding it again, then he shall have no change, but shall keep the old still.

Clothes. If a man dreams he has a new suit of clothes, it signifies honours. To dream that you see your clothes burned, signifies loss and damage. To dream you see yourself in black clothes, signifies joy. To dream that you take your clothes to put them on, signifies loss. If a man or woman dream they are meanly clothed, it signifies trouble and sadness. If

one

one dream his clothes are dirty, or that he hath bad clothes, tattered and much worn, it signifies shame. To dream your clothes are embroidered all over with gold, or any other kind of embroidery, signifies joy and honour. To dream one shall be clothed with scarlet, that denotes dignity, places of honour and great authority. To dream of getting on another's clothes, signifies the getting of a sure and certain friend.

Clock. If you dream the clock falls or breaks, it denotes danger, especially to the sick. It is always better to dream of counting the hours before noon, than after.

Clouds. To dream of white clouds, signifies prosperity: clouds mounting high from the earth, denotes voyages, the return of the absent, and revealing of secrets. Clouds red and inflamed, shews an ill issue of affairs: to dream of smoaky, dark, or obscure clouds, shews an ill time, or anger.

Coach. To dream of riding in a coach, signifies that the party so dreaming shall love idleness, is given to pride, and shall die a beggar. To dream of coming out of a coach, signifies being degraded from great honour, and coming into disgrace upon a criminal account.

Coals. To dream you see dead coals, signifies expedition in business; and to dream you see burning coals, threatens you with shame and reproach.

Coal-pits. To dream of being in the bottom of coal-pits, signifies matching with a widow; for he that marries her, must be a continual drudge, and yet shall never found the depth of her policies.

Coleworts. To dream of coleworts brings no profit either to vintners, or vine-workers: for the vine is never encompassed with coleworts: to dream of eating coleworts, signifies vexation.

Combating. To dream of combating, is ill to all men; for besides shame he shall have hurt. It also signifieth much strife and contention; and to be wounded in fight, betokeneth much shame and dis-

honour to the party so dreaming: but notwithstanding all this, it is good for such as live by bloodshed, as surgeons, butchers, and cooks.

Combing. For any person to dream of combing him or herself, is good both to man and woman, for it signifieth to go out of evil times and affairs.

Comedy. To dream you see a comedy, farce, or some other recreation, signifies good success in business.

Comets. To dream you see several hairy comets, or other stars with streaming tails, signifies future evils, by war, pestilence, and famine, which are the scourges wherewith God chastiseth mortals.

Comfort. To dream you have comfort of any one, betokens to the rich and happy, injury and mishap; but to the poor and afflicted, aid and comfort.

Command. To dream you command one, signifies trouble: to dream you see one command, signifies anger and authority.

Complexion. To dream one sees an unknown person of a brown complexion, is a sign of glory, honour, good success, and dispatch of business. If one dreams he sees a woman of a very brown complexion, it signifies a very dangerous disease. If you see a woman unknown in your dream, with long and comely hair, with a clear complexion, it is a very good sign, as well for the woman, as the man that dreams; and denotes amity, joy and prosperity.

Confects. To dream one makes confects and sweetmeats, signifies pleasure and profit.

Cook. To dream you see a cook in the house, is good to those who would marry, for marriages are not made without a cook: it's also good for the poor, for they shall have goods and ability to keep a good and long table: to the sick, it is inflammation, heat, and tears: it is also revealing of secrets; for a cook's apparel is white, and is seen of many.

Cordage. To dream one sees the cordage of a ship, signifies news.

Corn.

Corn. To dream that you see corn eared, and gather it, signifies profit and riches. To dream that you see stacks of corn, signifies profit, and abundance to the dreamer; and on the contrary, to see a small quantity, signifies famine and necessity.

Corns. For a man to dream his flesh is full of corns, shews he will grow rich proportionably to his corns.

Countenance. To dream you see a comely countenance unlike your own, signifies honour.

Cows. To dream you see or have many cows, signifies wealth and plenty. Cows in Scripture signifies years.

Cranes. To dream you see cranes in flocks in the air, foretells the approach of enemies and thieves.— In winter it signifies bad weather.

Cream. To dream you see cream spilt upon you, signifies the infusion of some grace by the Holy Ghost.

Crocodile. To dream of a crocodile, signifies pirates, or robbers by sea, or murderers and wicked persons, in any sort like the crocodile.

Cross. To dream you see a cross carried along, signifies sadness.

Cross-Purposes. To dream one plays at cross-purposes, signifies prosperity, joy, pleasure, health and concord among friends and relations.

Crowns. To dream of crowns and flowers in season is generally good: crowns of withered lilies are bad. Crowns of violets are good in season; out of season bad; the white worse than blue. Crowns of roses in season are good for all, but the sick, and those which hide themselves; for the first shall die, because roses wither quickly; the other shall be manifested and revealed, because roses smell. Crowns of French marygolds are good for all; especially for those that are at law, for they have a colour which lasteth. Crowns of flower-de-luces, defer affairs with hope. Crowns of cresses, fetherfew, the flower called patience, and marjoram, are ill to all; for most com-

monly they signify sickness. A crown of parsley, or of smallage, is death to the sick. To dream of crowns of palm, or of the olive-tree, signify marriage of a maid of the same house or lineage; the palm signifying the son, the olive-tree, a daughter. A crown of oak or hay, signifieth as much as the palm; and one of myrrh, as much as one of the olive-tree. Crowns of wax are ill for all, especially for the sick. Crowns of wool, signify poisons and prisons: of salt or brimstone, signifieth to suffer hurts or troubles by men of might and authority. To dream of a crown of gold, is ill for a servant, if he have not the rest; I mean the robes of a king, and the seignior's: it is also evil for him that is poor, for it is beyond his estate: to the sick it signifieth death shortly, for gold is pale and heavy, and cold, and in all points like the dead: also it revealeth secrets, for he that carrieth a crown of gold is well marked; but I have known by experience, says *Artimedorus*, that this crown presented by dream, hath brought honour and profit to the rich and mighty, and to magistrates and judges. To be crowned with onions, is profit to him that dreameth he hath such a crown, but hurt to those who are about him. To dream one hath a crown of gold upon his head, saith *Anselmus Juliauus*, signifies favour with his sovereign prince; that he shall be honoured and feared by many, and receive many presents.—Also to dream you carry a crown of gold in your hand, signifies honour and dignity. To dream you wear a crown of gold upon your head, signifies wrangling and contention.

Crow. To dream you see a crow, signifies expedition of business. *Artimedorus* says, the crow may signify the adulterers and the thief. *Cardan* says, that to dream you see a crow flying, it is ill luck; and if you hear them croaking unpleasantly, it is an ill omen, and the dream is so much the worse. If you dream the crow flies on the head of a child, that child will be in great danger of some more than ordinary misfortune.

Crutches.

Crutches. To dream of walking upon crutches, is to a malefactor, prisons, chains, and stocks; to others, sickness, or that they shall live like vagabonds.

Cucumbers. To dream of eating cucumbers, denotes vain hopes: but to the sick, it is a prognostick of recovery.

Cypress-trees. To dream you see a cypress-tree, denotes affliction, and obstruction in business, and the party shall surely die.

D

DAIRY. To dream of being in a dairy, sheweth the dreamer to be of a milk-sop nature.

Daggers. To dream of daggers, denotes the person dreaming to have some hot contest with others, but it shall not continue long, but be easily reconciled.

Dancing. For a man to dream that he sees himself dance alone, or in the presence of his household: also to see his wife, children, or any of his parents dance, is good; for it signifies abundance of mirth; but to him that is sick, or hath any disease about him, it is evil. Also to dream you dance, or see any of your kindred or relations dance, in the presence of strange unknown people, is ill. To dream you see a child leap and dance, is a sign he shall be deaf. If a servant or a sailor do dream that he danceth, it is evil; for the first shall be beaten, and the other in danger to perish in the water. To him which is in captivity it is good, for it sheweth he shall have liberty. To dream that you dance in a high place, signifieth to fall in fear and danger; if he be a malefactor, he shall be hanged. To dream of dancing, leaping, running, says another author, denotes a man of an active and merry disposition, but to dream of dancing without musick, shews a want of money, which is the world's musick.

Dandle. To dream that a man dandles his child upon his knee, betokens quietness, pleasure, satisfaction, and that all things go well.

Dark.

Dark. To dream of being in the dark, and that he cannot find his way out of the room, or so that he loses his way in riding, or in going up a steeple, or a high pair of stairs, signifies that the party so dreaming, shall be blinded with some passion, and much troubled.

Dæmoniack. To dream a man is a dæmoniack, or otherwise possessed by some evil spirit, shews he will receive benefits from his prince, and be long-lived.

Dead-man. To dream that you see a dead man, signifieth that he that dreams will be subject to the same passions and fortune as the party deceased had when alive, if he knew him. If any one dreams that a dead man takes away his garments, robs him of his money and food, it is a sign of death to him, or to some of his nearest relations and friends. If the dead give us money, victuals or apparel, it is a good dream; but to such as they give none, the contrary. I knew a man, which dreamed that his wife being dead, made all the beds in his house, and the next day after, many of his greatest friends fell sick.

Dead woman. If any one dreams he had to do with a dead woman, he will be loved and maintained by some great lady.

Dead. To dream of talking with dead folks, is a good auspicious dream, and signifies a boldness of courage, and a very clear conscience. To dream a man is dead, that is alive and in health, signifies great trouble, and being overthrown at law. If any one dreams that himself is dead, he will be subject to some great prince, and become rich, though he be much envied. If any person dreams he sees one that is dead, and believes him to be alive, it signifies he is saved, and that we must do what he saith; nay, further, it signifieth the assurance of the dispatch of business, and God's blessing, who takes care to send us visions for our good, and for the salvation of body and soul.

Death. To dream of death, signifies a wedding: for death and marriage represent one another. For the sick to dream they are married, or that they celebrate their weddings, is a sign of death, signifies separation from her, or his companions, friends or parents; for the dead keep not company with the living. To him who is at home, it signifieth he shall go abroad: it is a good dream to fathers, poets, orators, and philosophers; the first shall have children which shall live, the others shall compose works worthy of memory. Moreover, I have had experience that this is a good dream for those which have heaviness or fear, for the dead have no fear nor heaviness. Also to those which are in suit for inheritance, and who would buy lands; for the dead are lords of the earth. In other law suits, this dream is not good. But it healeth the sick, for the dead are sick no more. It is all one to dream that you are dead, or that you are carried and buried for dead. To dream to be buried quick, is not good, for it often signifieth prison and captivity. To be hanged or strangled by another, or by himself, is trouble and anguish: it is also change of place and house. To dream we are burned quick, signifieth as much as to be scorched with lightning; to the sick, it is a sign of health; to young folks, concupiscence, and heats of youth.

Debt. In dreams of debt, we are to take notice, that the debtor and creditor represent life: wherefore to the sick, the creditor urging and constraining is great danger, and receiving is death: for we owe a life to nature, our universal mother, which she makes us to restore and pay. The creditor dying, is an end of heaviness. The tenant or sojourner, signifies as the creditor. Sometimes the creditor represents the daughter which demands her dowry to marry.

Deer. To dream of hunting deer, signifies going to law, or to the wars, or falling out with your best friend upon a small occasion.

Defending

Descending into hell. To dream that you are descending into hell, and returned thence, signifies to those that are great and rich, misfortunes; but it is a good sign to the poor and weak.

Destroy. To dream you destroy any place, signifies deceit.

Devil. To dream that one has seen the devil, and that he is tormented, or otherwise much terrified, signifies the dreamer is in danger of being checked and punished by his sovereign prince, or some magistrate. But if one dreams he strikes the devil, or some person he believes to be possessed, and that he fancies he overcomes them, it is a sign he shall overcome his enemies with glory and satisfaction. If any dreams the devil speaks to him, it signifies temptation, deceit, treachery, despair, and oftentimes the ruin and death of him that dreams. To dream that one is carried away by the devil, is a worse dream; and yet I find no dream that delights the dreamer so much as this; for being awaked, he is ravished with joy, that he is freed from so great an evil; for which he ought to return thanks to God, and beg of him that he would be pleased to send him his good angel to guard him, and fight against that wicked spirit, which stands always centinel to surprise.

Dice. To dream you have won at dice, is a sign that some inheritance will fall to you by the death of some of your relations; for dice are made of bones. Dice simply seen in a dream, signifies sedition and noise; but loss of them, is end of noise and sedition. To see a child play at dice is a good dream, for play is natural to children; but for a man to play at dice, is ill, except he hope for some succession by the death of another.

Digging. To dream you are digging, is very good: but if you dream that your spades, or digging-tools seem to be lost, it portends loss of labour, dearth of corn, and ill harvest weather.

Dirt.

Dirt. To dream of dirt, signifies sickness and dishonour. To dream you fall in the dirt, signifies treachery by some person.

Ditches. To dream you see great ditches or precipices, and that you fall into them, signifies that he that dreams will suffer much injury and hazard by his person, and his goods be in danger by fire. To dream you go over a ditch by a small plank, signifies much deceit by lawyers.

Dive-dappers. To see in a dream dive-dappers and cormorants, and such other little birds of the sea, is peril to mariners, but not death. To others, they signify whores, deceivers, wicked and perjured pirates, which haunt rivers and the sea. And if in dreaming he sees these birds, and lose any thing, he shall never recover it again. Ducks and drakes, and other birds of the river, signify the like.

Divine-service. To dream you go to divine-service, signifies honour and joy.

Dogs. When we dream of such dogs as belong to us, they denote fidelity, courage, and affection: but if we dream of those that belong to strangers, they signify infamous enemies. To dream that a dog barks, and tears our garments, signifies some enemy of mean condition slanders us, or endeavours to deprive us of our livelihood. If a king or a prince dreams that several dogs are brought him out of divers countries, it signifies that he shall list several soldiers to fight against his enemies: for the *Indians* and *Persians*, have always taken the dogs for an army when kings dream. As for dogs of game, and for the chace, to dream of hays and gins, and all such things as tend to ensnare and surprise beasts, are ill. A household dog signifieth farms, servants, and possessions to come. Another man's dog fawning on us, signifieth craft and deceit against us by his master. To dream of biting and barking at us, signifieth injuries and adversities. Lap dogs, signifies delight and pastime. To dream of a mastiff dog flying upon one, if he be chained, it shews some daring

daring enemy that is restrained of his purpose. To dream that dogs bark at you, and likewise pursue you, shews that your enemies shall prevail over you : but if you dream that you fight the dogs, and overcome them, then shall thy enemies have the like doom.

Dolphin. To dream of a dolphin, shews to seafairing men, a wind from the place from whence you dream he cometh. But to dream you see the dolphin out of the sea, signifies the death of some of your good friends.

Dragons. To dream you see a dragon, is a sign you shall see some great lord your master, or a magistrate : it signifies also riches and treasure.

Drinks. To dream you drink cold water, is good ; but hot, signifieth sickness, and hindrance of affairs. To dream you drink wine with moderation, is good ; but to drink much, and without reason, signifieth evil. To drink sweet wine, or to see fair women, or to sleep under a shady tree, to him that would take a wife, it betokeneth good success in love. To dream you drink urine, signifieth sickness ; and to drink oil, signifieth poison. To dream you are thirsty, and find no drink, neither in wells, fountains, nor rivers, is a sign a man shall not finish his business ; but the contrary is good. Moreover, to dream you drink in vessels or tankards of gold, silver, or earth, is good, by reason of the solid matter, and use of the vessels, which signify tranquility. Vessels of glass are evil, because of their transparency. I know by experience, that to dream to see a glass broken, signifieth shipwreck to mariners.

Drinking. To dream you are drinking when you are very dry, is an assured sign of sickness, especially if your dream be near the break of day, and the dreamer be of a sanguine complexion, and lying on the left side.

Drunkennes.

Drunkennes. If a man dreams he is drunk with sack, or some sweet and pleasant drink, it is a sign he will be beloved by some lady, and grow rich thereby. If a man dreams he is drunk with water, he will boast causelessly of his wealth, and vaunt of another person's strength. If any one dreams he is drunk and vomits, he will run the hazard of losing his estate by the violence of his prince, who will force him to an account of his means ill-gotten; or if he be a gamester, he will lose all he hath formerly won. If any one dreams that being drunk, he is very much pained at heart, and in his intrails; it shews that his domesticks or servants will rob him of his money, or destroy his fortune without his knowledge.

Dung. To dream of cow-dung, horse-dung, or all other sorts of dung (except man's) is good only to a ploughman; to others it is heaviness and hurt. It has been proved by experience, that to dream of dung, is profit to such as are of a mean estate. To dream one sees great store of man's dung, is very bad; especially to be fouled therewith, is most evil. To lay his dung in his chamber, signifies great sickness, or divorce of his wife or friend, or change of lodging. It is very great danger to dream of one's easing nature in the market, and is shame, hurt, or revealing of secrets; but to dream of easing nature well with ease, and much, in a privy, or chamber-pot, is good for all; for it is a sign of allegiance and discharge of care and business. I have known it also good to ease one's self by the shore, in the fields, paths, rivers, and ponds. It is good for the poor to dream of sleeping on a dunghill, for he shall get and heap up store of money: To the rich it is public estate, office, and honour; for the common people always carry and cast their superfluities on the dunghill. To be fouled with dung by any friend, is enmity with him, and injury by him: but by any stranger, it is great hurt to come.

*To dream of ordure, stinking dung, or muck,
It's said by some, it often shews good luck:
But this I know, and speak without a jest,
Invited thou shalt be unto some feast.*

Dying a second time. To dream you see a man die a second time, that is already dead, signifies the death of your nearest relations of the same name.

E

EAGLE. To dream that you see an eagle in some high place, is a good sign to those that undertake some weighty business, and especially to soldiers. If one dreams that an eagle lights upon his head, it signifies death to the dreamer. If a woman dreams that she brings forth an eagle, it portends that the child that she goes withal will be a great person, and will have many under his command. If one dreams that he sees a dead eagle, it signifies death to great peers, and profit to the poor. To see an eagle flying over a stone, or a tree, or in a high place, is good for those who would undertake business; but to those who are in fear, it is evil; also it signifieth the return of him who is in a far country. An eagle flying strongly, and falling upon the head of him that dreameth, certainly signifies his death. To be mounted upon an eagle, signifies to kings, princes, and mighty, and rich-personages, death: but to the poor it is good, for they shall be welcome, and received of all rich men, from whom they shall receive great profit. The eagle threatening, signifieth the threatening of some great personage. But being gentle, or giving any thing, or to dream that he spake, hath been found a good dream by experience. To see an eagle that is dead, is good for a servant, and him that is in fear, for it denotes the death of the master.

Ears.

Ears. To dream a man hath many ears, is a good dream, and shews the obedience and readines of his wife, children, and servants to obey his commands as soon as they hear them: and if a prince shall so dream, it signifies he will gain the love of his subjects and servants, and will be faithfully served and obeyed by them. If a man dreams his ears be fair and well-shapen, it shews he shall come to great renown; but if he dream his ears are ill-favoured and deformed, it shews the contrary. This dream is ill to a servant, as also to him who hath a suit in law, be he the plaintiff or defendant; but it is good to an artificer, or one that worketh with his hands, for he shall have many that will employ him. To dream that one hath lost his ears, is bad. To dream that one picks or cleanses his ears, betokens good news shall come to us from one side or other. But to dream that the ears have been beaten or chafed, signifies we shall hear ill news. I knew one, says *Aristotle*, that dreamed his two ears were filled with corn, and how the corn fell into his hands; and he heard news his brother's heir was dead; his heir, by reason of the ears of corn; and his brother's heir, because the ears represent brother's and sisters. To dream you have asses ears, is good only for philosophers; to others it signifies servitude and misery. To dream one hath the ears of a lion, or of any other cruel beast, signifies treachery or deceit from his enemies, and those that envy him. If any one dreams that his ears are become more large and comely than ordinary, he will find that they will be in prosperity, and gain honour, to whom he communicates his secrets. If any one dream his ear is hurt or slit, he will be offended by some that belong to him, or some friend of his, to whom he hath entrusted. If he dreams that his ear is quite cut off, he shall be utterly deprived of their friendship. If he dreams that his ears are stopped, if he be a king or a prince, he will despise the requests and petitions of his subjects, and endeavour to make them subscribe to his will upon all accounts. If he be a private person

that

that hath dreamed thus, it is a sign he will alter his resolutions, and deceive those that put the greatest trust and confidence in him; and if it happen to be a woman, she will be debauched.

Earth. To dream that a man hath good lands, or earth well inclosed, bestowed upon him, with pleasant pastures, he will have a handsome wife. If you dream you see the earth black, that signifies sorrow, melancholy, and the weakness of the brain.

Earthquakes. To dream the earth is trembling or quakes, signifies change of estate or affairs. But the earth opening, also deep pits, and turning of the earth upside down, signifies injuries, death, and loss of goods. Yet this dream hath been found good to those who designed to travel, and to such as were indebted. If you dream that the house shakes by reason of an earthquake, it imports that some edict shall come forth simply against the house; and also presageth loss of goods and suits at law. To dream that the walls, doors, and top of the house fall, by reason of an earthquake, that denotes destruction and death to the chief persons in the house. If a king, or any other prince, dreams that his palace or throne is overturned, and borne down by an earthquake, he will suddenly die, or lose his kingdom. If any one dreams that a mountain is fallen upon a valley, it signifies that some great lord will oppress and destroy good men. If one dreams that he sees a town that he knows sunk by an earthquake, that is a prognostick of famine, war, and desolation, by the indignation of a prince. But if he knows not the town, it signifies that the nation at enmity with the king shall be destroyed by the same means.

Earth-worms. To dream of earth-worms, signifies secret enemies that endeavour to ruin and destroy us; and that this shall be effected by misers and covetous persons, who are mere worms of the earth.

Eating human flesh. If one dreams he hath eaten the flesh of a man or woman, it shews he will enrich himself by injuries and reproaches.

Eclipse.

Eclipse. For one to dream that he sees the sun in eclipse, signifies the loss of his father; but if he sees the moon eclipsed in his dream, it betokeneth the death of his mother: but if the party dreaming have neither father nor mother, then the death of the next nearest relation.

Eggs. To dream of eggs, signifies gain and profit; especially to physicians, painters, and those which sell and trade with them. To others it is good to have little store of them: for plenty of them signifies care, pain, noise, and law-suits. To dream you see broken eggs, is a very ill sign, and signifies loss to the party dreaming.

Elephant. To dream one sees an elephant, signifies the party shall be rich: for if one dreams he is carried on an elephant, he shall enjoy the estate of some great prince or lord: and if one dreams that he gives an elephant any thing to eat or drink, it is a sign he shall wait upon some great lord to his advantage.

Enemy. To dream you talk with an enemy, is a caution to have a care of him, so as you prevent him from doing you any hurt. It is difficult to judge of friends or enemies, for sometimes he whom we think is our friend, proves our enemy. If therefore a person sees in a dream those who indeed are his enemies, though he know it not, yet he will find the signification will be evil, because the man is really his enemy, whatever semblance of the contrary he makes. So that when you shall see in your dream any person that you think to be your friend, and the day after you meet with some evil occurrence, then you may judge your supposed friend to be your real enemy. And if, on the contrary, you see in your dream one that you suppose to be your enemy, and yet the next day after you meet with unexpected good success in your affairs, then you may safely judge yourself mistaken in your sentiments of him, and for the time to come enrol him among the number of your friends.

Evil.

Evil-spirits. To dream that evil spirits shall obstruct thy doing good, under a shew of devotion, shews thou shalt be obstructed in thy affairs by a hypocrite. And if thou dreamest that thou seest hideous physiognimies, things more than vulgar shall be revealed to thee.

Execution. To dream of the execution of offenders, and of those dismal places where some are ready to be executed, shews that you will suddenly be fought to for relief, by some that are in very great want and extremity.

Eyes. The eyes are the windows of the soul, and the ancients have been used by them to represent faith, the will, and the light of the understanding : and therefore if any one dream he hath lost his eyes, it shews that he will violate his word, or else that he or some of his children are in danger of death, or that he will never more see his friends again. To dream that one is grown blear-eyed, portends that he will commit some heinous crime, and will afterwards repent of it : he is also in danger of losing his estate. To dream you have a good, sharp, quick eye, is an extraordinary good dream, and the party dreaming shall succeed in his enterprizes : troubled and weak sight, signifies want of money, and bad success in business. To him that has children, this dream foretels sickness ; and to dream that a man is blind with both eyes, shews the death of children, brethren, father and mother. Norwithstanding which, this dream is good for him who is in prison ; for the first shall no more see his evils about him ; the second shall have wherewith to aid and pleasure himself, for many are ready to lend their helping hand to the blind. If any one dreams he has lost but one eye, all abovementioned will befall him but in part, or in half only. Moreover it is to be noted, that the right eye signifieth the son, brother, and father ; the left, the daughter, sister, and mother.

Eye-brows.

Eye-brows. To dream the eye-brows are hairy, and of a good grace, is good, especially to women. But the eye-brows naked, and without hair, signifieth she will be afraid to marry. But if either man or woman dreams their eye-brows are more comely and large than they used to be, it is a sign they will do feats in the matrimonial way.

F

F*ACE.* To dream you see a fresh, taking, smiling face and countenance, is a sign of friendship and joy. To dream you see a meagre pale face, is a sign of trouble, poverty and dearth. To dream one washes his face, signifies repentance for sin; a black face denotes long life.

Faction. To dream of being engaged in a faction or sedition, denotes wealth by an indirect means.

Fall. To dream thou hast had a fall from a tree, scratched by thorns, or otherwise prejudiced, signifies thou shalt loose thy office, and be out of favour with grandees. If a man dream that he has had a fall from his seat, and would fain raise himself to it again, but cannot, it denotes that such a one shall be put out of some employment that he was in, and shall in vain seek to re-obtain it. But if he dreamed that he got into his seat again, it betokens he shall be restored to his former business.

Falling from a high tower, in your dream, does intimate either a dejection of the spirits for some loss or cross passed, or suddenly to happen.

Fallow-deer. If a man dreams that he has killed a fallow-deer, and that he had the head or skin, it signifies that he will inherit the estate of some old man, or that he will overcome fugitive, deceitful, timorous, and irresolute enemies.

Farce. To dream you see a farce, signifies loss, because recreations are a hindrance to business.

I

Father.

Father-in-law. To dream one sees his father-in-law, either dead or alive, is ill; especially if he dreams that he uses violence, or threatening. And to dream that he used gentle speech, and good entertainment, it denotes vain hopes and deceits.

Faulcon. To dream a man carries a faulcon upon his fist, and walks with it, signifies honour. Also the faulcon and kite, signify thieves and robbers.

Fairs. To dream of going to fairs, threatens the person so dreaming, with having his pocket picked, which is usually done in such places.

Feasting. To dream that one is at a tavern feasting with his companions, is a good and prosperous dream, and promises great preferment.

Feet. If any one dreams that he hath three or four feet, he is like to be lame, or in danger to be crippled in the legs or feet, by some defluxion, or other accidents; for those that are in such a condition use crutches or staves to support them. To dream that a man hath put his feet in the fire, is very ill, and signifieth loss of goods, children, and servants. But to such as undertake a wager of running, it is good; for they shall run swiftly, as if they had fire on their feet. Also, if one dream that he has lost his shoes, and goeth barefoot, it signifies that he shall have pain in his feet. Likewise to dream that one would fain run, but cannot, signifies that his affairs shall be difficult, and hard to accomplish. To dream that a man's feet are cut off, signifies damage. To dream that you see the feet of your little children, signifies joy, profit, good health, pleasure, and consolation. To dream your feet are dirty, and smell rank, signifies a venereal distemper. To dream that you are near a river or a fountain, and that you wash your feet, signifies humility and good success; but to wask your feet in dirty water, signifies molestation and trouble. To dream you kiss the feet of another, signifies repentance, ease, contrition, and humility. To dream you see a serpent, or some other

other mischievous creature that will bite your feet, signifies envy; and if the creature bites shrewdly, that signifies sadness and discontent. To dream that one doth scratch the sole of your feet, signifies loss by flattery. To dream that any one batheth your feet with wholesome herbs, or perfumes them with good scents, signifies honour and joy from servants. If one dreams that his foot is out of joint, or broken, it signifies that your servant will receive loss and damage, or die; or that he will be retarded in his voyage or journey, and meet with obstructions. If any one dreams that he is grown lame, it denotes infamy and disgrace; or if he be a prisoner, it foretels the punishment of his faults; or if he be rich, the loss of his goods by fire. To dream that you walk on your knees, for want of feet, signifies poverty, and loss of goods and servants. To dream one hath a wooden leg, signifies the alteration of your condition, from good to bad, and from bad to worse. To walk when your feet are sore, signifies fasting.

Fens. To dream of fens, is only good to shepherds; to all others they are impediments and hindrances of business.

Fields. To dream of fields and pleasant places, shews to a man that he will marry a discreet, chaste, and beautiful wife, and that she will bear him handsome children. And to women, it betokens a loving and prudent husband.

Figs. To dream that you see figs in season, is a good dream, and signifies joy and pleasure; but out of season, the contrary.

Fighting. To dream of fighting does signify opposition and contention; and if the party dreams he is wounded in fighting, it signifieth loss of reputation and disgrace.

Filberts. To dream of filberts is trouble and anger.

Fingers. To dream you cut your fingers, or see them cut by another, signifies damage. To dream you lose some or all of your fingers, signifies either the hurt or loss of servants. To scriveners, orators, and

attorneys, it signifies they shall want employment ; to debtors, that they shall pay more than they owe ; to usurers loss by interest. I knew a man, says *Artimedorus*, that dreamed he had no fingers, and he was attached by a creditor that lent him money without an obligation. To dream one has more fingers than ordinary, signifies the contrary, namely, to owe and not to pay.

Fire. When a man dreams of fire, or that he sees fire, it signifies the issue of his choler ; and commonly they that dream of fire, are active, cholerick, and furious : a man that dreams he is burnt by fire, a violent fever is prognosticated thereby. To dream one sees elementary fire, clean, pure, and clear, not gross and thick, signifies the menaces of some prince or great lord. To dream you see burning lights or torches, branches, and trees on fire, descending from heaven, it signifies wars, quarrelling, sterility ; as also danger to him that dreams that he shall be violently hurt in the head, that he shall be beheaded, or have his brains beaten out by a fortuitous chance, or some strange accident. He that dreams he sees a moderate fire in his chimney, without smoke, or the crackling of sparks, it signifies that he who dreamed is in perfect health, and that his inclination sways him to that which is good and rational : when one dreams of seeing a fire extinguished, that signifies indigence, necessity, ill-fortune, and want of money ; and if any distempered person dreams that the fire is put out, it presageth his death. To dream that you see the fire on the hearth, says *Artimedorus*, little and clear, is good ; but much, is ill : little and clear, shews abundance of goods ; dead fire, is poverty ; and if there be any one sick in the house, it denotes their death. To kindle fire easily in the oven or hearth, is a sign of generation ; but for it to go out, is very bad. When a man dreams that his bed is on fire, and that he perisheth, it signifies damage, sickness, or death to his wife ; and if the wife dream

it,

it, the same will happen to her husband. When one dreams that he sees the cabinet or cupboard on fire, it signifies sickness or death. If one dreams that the kitchen is on fire, that denotes death to his cook. When a man dreams that the shop is on fire, and that it is consumed, it signifies loss of goods and possessions. If one dreams that he sees the out-windows of the fore-part of the house on fire, and that they are consumed, it signifies the death of brethren: if they are those on the backpart, it denotes the death of sisters: when one dreams that the gates of the house are on fire, it signifies death to the mistress of the house. If one dreams that he sees the bed-posts on fire, without being consumed, it signifies good fortune to the male children, as *Euripides* the philosopher testifies. To see the top of the house on fire, it denotes loss of goods, law suits, or death to the master of the house, or his friend. If one dreams that he kindles a fire, and that it burns immediately, without trouble, it signifies that the child begotten will be fortunate, and honour their mother. If a woman dreams that she kindles the fire, it is a sign she is with child, and will be safely delivered of a fortunate child, whether it be a boy or a girl. When one dreams of kindling a fire with much ado, and that it extinguisheth presently, it denotes damage and dishonour to the wife. He that dreams he sees a castle quite burnt down and consumed, it signifies damage, sickness, and death to the master thereof. And he that dreams a city is on fire and consumed, it denotes famine, war, or pestilence to the said city. He that dreams he sees a man publickly burnt, signifies loss in merchandizing, or sickness. He that dreams he sees clothes on fire, and consumed thereby, is threatened with vexation, injury, reproach, overthrowing at law, and loss of friends. He that dreams he sees a stack of corn on fire and consumed, it signifies famine and mortality; but if it consumes not, it denotes fertility and great riches to him that dreams. He that dreams he sees himself burning in the fire,

and suffers pain thereby, it signifies envy, displeasure, choler, and debates. He that dreams he burns his fingers, signifies envy.

Firebrands. To dream you hold firebrands and torches by night, is good; especially to young folks, to whom it often signifieth love, with pleasure and effect: but to see another hold a firebrand, is ill to those that would be secret.

Fish. If any one dreams he sees or catches large fish, it signifies profit. To dream you see fish of divers colours, signifies to the sick, poison; and to those in health, injuries, contention, and grief. To dream you eat great fish, signifies melancholy. To see you find dead fish in the sea, signifies vain hopes. A woman with child, that dreams she is delivered of a fish, instead of a child, shall (according to the opinion of the ancients) be delivered of a dead child. To dream of catching little and live fish, is a most pernicious dream, and signifieth ill to the dreamer: I knew a particular friend of mine, who has several times dreamed of little and live fishes, and has constantly been followed with either sickness, or some other remarkable and unexpected trouble; whence he always concludes, after such a dream, that some more than ordinary affliction is to attend him; and he has never been out in his conjectures. To dream of red fish, signifies to servants and malefactors, torments; to the sick, gross fevers and inflammations. Fish which have scales, and which one may peel, are good for the sick, captives, and poor; for it signifieth to such deliverance from those evils with which they are encompassed.

Fishing. To dream of fishing, shews we shall meet with much affliction and trouble in seeking for something which we desire to gain.

Fishing-nets. To dream you see fishing-nets, signifies rain and change of weather.

Fish-ponds. To dream of fish-ponds, signifies thriving.

Fistula.

Fistula. To dream you have a fistula in your foot, signifies assurance in business.

Flageolet. To dream that you play, or hear playing on a flageolet, signifies trouble, contention, and being overthrown at law.

Flattery. It is good to none but such as use it; because flatterers are less and baser of courage than those who use it not. To dream one is pleasant, and easily endures flattery, is not good; especially if one of our familiars, for it signifies to be betrayed by him.

Fleas. To dream that you eat fleas, signifies disquiet.

Flesh. If any one dreams he is increased in flesh, he will gain wealth. On the contrary, if he dreams he is grown lean and thin, if he be rich, he will grow poor, or at least conceal his wealth, and seem to be in a mean condition. If he be poor already, he will die through poverty and necessity: if it be a woman that has this dream, her husband, allies, and relations will hate her. If any one dreams his flesh is grown spotted, or black, like a moor, it signifies he will deceive those he trades with by lying and craft. If a woman dreams thus, she will be taken in adultery, and put away or repudiated by her husband. If any one dreams his flesh is grown yellow and pale, he will be in danger of falling into distempers by a long continuing fever. If any one dreams his flesh is full of scabs, tetters, or corns, he will grow rich. To dream the body is full of lice, and the flesh corroded by their eating into it, it signifies hereafter the dreamer will get both gold and silver. If any one dreams he hath eaten the flesh of a man or woman, he will enrich himself by injuries and reproaches.— As to flesh that is eatable, to dream of eating flesh which one hath dressed himself, is good; except beef and mutton, which signifies lamentation, loss, and anger: swine-flesh is good for all men, especially roasted, for it signifies speedy profit. But to dream that you eat raw flesh, is not good, for it foretelleth

something of yours shall be lost. I knew by experience, saith *Artemedorus*, that to dream to eat the flesh of any stranger, is good; but if the party be known, or familiar, he shall die. To eat birds and green geese, is good for all. To eat venison, is good; for that dream signifieth he shall take much good from his enemies. To dream of eating all sorts of salt meats, whether flesh or fish, signifies either neglect of business, or anger and sickness.

Flies. To dream you see a swarm of flies, signifies enemies, and unreasonable persons that will scandalize you. To dream that you shut in flies, and that you will kill them, is good to all, except to ploughmen.

To fly. For one to dream to fly a little height from the earth, being upright, is good; for, as much as one is lifted higher than those that are about him, so much greater and more happy shall he be. It were better for one that dreams this dream, that he were out of his own country; for it signifies wandering. To fly with wings, is generally good for all: To servants, it is liberty; to the poor riches; to the rich, office and dignity. To fly very high from the earth, and without wings, is fear and danger. As also to fly over the houses, and through the streets and forlorn ways, is trouble and sedition. To dream that you fly into heaven, is for servants to enter into rich houses, and especially the court. To those who would be secret, it is ill; for all the world sees the heavens. To fly with the birds, is to keep company with strangers, and pain and punishment to malefactors. It is always good, after having flown on high, to descend low; and after that to wake: but it is best of all to dream that you fly where you will; for it is a sign of facility, and a good disposition in affairs. But to dream that you fly by constraint, as being pursued by men, spirits, or beasts, is not good; for it signifies both great anger and great danger. To fly backwards, is not ill to those who would fail; for commonly in a ship, which
goeth

goeth her course without tempests, the people take their ease, and lie backwards: to others, it signifies want of work and business, for those which lie so, are idle; to the sick, it is death. It is very ill to desire to fly, and cannot; or to fly with the head lowermost, and the feet upward; and in what kind soever the sick fly, it is death. For we defend, says *Artimedorus*, that the soul departing from the body flies with a great flight, as birds do. Many by this dream have become blind, because they fear to fall.

Floods. To dream of great floods, signifies rigorous judges, angry masters, throngs of people, assemblies, and noise, by reason of the violence and murmuring thereof: it is good to dream of passing them either on foot or swimming.

Flowers. To dream of holding or smelling odorous flowers in their season, signifies joy, pleasure, and consolation. On the contrary, to dream that you see or smell flowers out of season; if they be white, it signifies obstruction in business, and bad success in his enterprizes; if yellow, the impediment will not be so considerable; but if they be red, the difficulty will be extreme, and for the most part it signifies death. To dream one is adorned with flowers and poesies, signifies a short-lived joy and content. To gather flowers, signifies mirth and jolity.

Flute. To dream you play, or hear playing on a flute, signifies trouble and contention.

Folly. For a woman to dream she is become foolish, and is publickly guilty of folly, is a sign she will have a boy, who in time will grow great: if a maid, she will be speedily married, and that to an honest man.

Fool. For a man to dream that he is a fool, is good to him who would undertake any business; for fools and madmen do that which comes into their brain. It is good also for marshals and sheriffs, who would have authority over the people; for they shall have great repute and honour. It is also good for those who would govern and teach children; for chil-

dren do willingly follow fools : it is also good for the poor, for they shall have goods ; for fools catch on all sides, and all hands : to the sick, it is health ; for folly makes men go and come, not sleep and rest.

Forehead. To dream that one has a forehead sound and fleshy, is good to all, and signifieth liberty of speech, strength and constancy. If any one dreams he had a large forehead, it signifies an ingenious spirit : and if it be very high, it is a sign of a solid judgment ; it also denotes power and wealth to him that dreams. To dream his forehead is broken, or hurt, shews his wealth will be discovered, and in danger of losing ; it betokening fear and apprehension to him that dreams.

Forge. To dream of working at a smith's forge, denotes a brain full of projects ; the blowing with the bellows, signifies the getting of a wife ; and the hammering on the anvil, must be interpreted her scolding tongue.

Forest. To dream that you are walking in a forest, signifies trouble.

Fortune. If any man, being become poor, after he hath been rich, dreams he hath had such fortune that he hath the same lands and possessions that he had before, and that the same people he had before are with him in his house ; this dream is good, for it signifies that his good fortune will return. And on the contrary, if a man, now rich, dreams that he sees, or hath those things which he had when he was poor, it portends that he shall return to his poverty, and that he shall have ill-fortune.

Fountain. To dream you see a fountain spring up in you house, signifies honour and profit. To dream you see fountains, or believe you are enchanted, signifies sadness. To dream you fall into a troubled fountain, signifies an accusation ; but if you dream you fall into a clear fountain, it signifies honour and gain. He that dreams he has fountains adjoining to his

his land, shall marry a discreet, chaste, and beautiful wife. If a sick person dreams that he sees a fountain of clear running water, it presageth his recovery; but if the water be troubled and muddy, it signifies the contrary.

Fowling. For a man to dream he goes a fowling with his gun, and kills good store of game, shews he shall reap great advantage by his calling.

Fox. To dream that a man fights with a fox, shews he shall be engaged with a wary, crafty adversary. If one dreams that he hath a tame fox at home, he shall love some ill-natured woman, by whom he shall be bewitched, or some domestic that will cajole his master by his subtilty. The fox signifieth an enemy, saith *Artimedorus*, hunting secretly by surprise, and most often, deceit by a woman.

Friend. To dream one sees his friend or relations dead, signifies joy; for after death they shall enter into a state of happiness. To dream that a friend is dead, saith *Cardan*, signifies that either he hath been lately inebriated, or else is grown forgetful of his friends; but if it be a sweetheart, it denotes her to be grown inconstant and dead in affection.

Frogs. To dream of frogs, is good for them that live upon commons. I knew a man, says *Artimedorus*, who dreamed that he beat with his fist upon frogs; and it so followed, that his master gave him authority over all the affairs of his house. So then, says he, one must think that the pond represents the house, the frogs the inhabitants, and the striking his fingers the commandment.

Fruit. To dream of gathering fruit where you see abundance hang upon the trees, is a very good dream, for it signifies great profit and gain. But if you dream you set your teeth on edge by eating of the fruit, your profit will be much abated. To dream you gather fruit from an old tree, prognosticates you will be heir to some ancient person.

Funeral. To dream that one goes to the funeral and interment of any of his relations or friends, or of some great lord, is a good sign to the dreamer, who is betokened thereby to get an estate by means of his relations, or else marry a fortune to his own content.

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G*ALL.* If any one dreams that his gall is broken in his body, it signifies that he will be angry with some of his domesticks, and will hurt them; and if he be a married man, he will have some great contest with his wife; and also be in danger of losing his money by thieves, or gaming.

Games. To dream one plays at tennis, signifies travel and pains, and to gain wealth by contention and injury: it also often betokeneth love to a whore, because it hath no stay, and it goeth through the hands of many. To play with the top, is pain and travel. To leap, run, or dance, signifies prosperity in affairs: but to dance without musick, foretells want of money.

Garden. To dream of walking in a garden, and gathering here and there a flower, shews a person to be much given to pride and arrogancy, and to have high thoughts of him or herself. To dream of seeing fair gardens, shews a man will marry a chaste and beautiful wife; for gardens are enclosed, and lie not common.

Garlick. For a man to dream he eats garlick, signifies he shall discover hidden secrets, and meet with domestick jars; yet to dream he has it in the house, is good.

Geese. To dream you hear the cackling of geese, signifies profit, assurance, and dispatch of business.

Gelding. To dream you see a gelding, signifies accusation.

Giant. To dream you see a giant, or a large sized person, is a good sign.

Gibberish.

Gibberish. For a man to dream he hears gibberish, shews he shall have to do with gypsies, rogues, and common beggars.

Gibbet. To dream you see persons hanging on a gibbet, is a sign of damage and great affliction.

Gift. To dream you give away a ring, or any such thing, is a sign of loss and damage, especially to the sanguine: but to dream you receive a gift, denotes matter of joy and gladness.

Girdle. To dream you are girt with an old girdle, signifies labour and pains. To dream you have a new girdle, signifies honour.

Gladness. To dream of gladness and joy, does often denote trouble, especially when the moon is in *Aries*; but if the moon be in *Taurus* or *Cancer*, the same dream denotes the coming of a dear friend, which produces joy and gladness.

Glass. If one dreams that he hath a glass given him full of water, it shews he shall be married speedily, and that he will have children by his wife; and water signifies abundance and fruitfulness. But if the glass seems to be broken, and the water unspilt, it signifies the death of the wife, but the life of the child. But if the water be spilt, and the glass remains whole, the child shall die, and the mother live.

Glebe. To dream a man has much glebe land adjoining to his house, is good for a clergyman, for it shews he shall suddenly obtain a good benefice.

Globe. For a man to dream he has surveyed the globe of the earth, denotes he shall be a very great traveller. But if he dreams he sees a pair of globes, it shews he shall attain to great skill in the knowledge of the mathematics. Yet if he shall dream that the globes are broken, he shall attain to no perfection in that study.

Gloves. To dream one hath gloves on his hands, signifies honour and safety.

Goats. To dream of goats, is a sign of wealth and plenty.

Gold.

Gold. To dream your cloaths are embroidered with gold, signifies joy and honour. To dream one hath a crown of gold upon his head, signifies favour with his sovereign prince, and that he shall be honoured and feared by many, and receive many presents. If a man dreams that he gathers up gold and silver, it signifies deceit. If any one dreams that his pockets are full of gold, it betokeneth that he shall receive but little money. To handle or chew gold, signifies gain, profit and joy. To dream you part with gold, is a sign you shall hear some unpleasant news; but to dream you receive it, is a sign of auspicious fortune and good luck. For a man to dream he has found gold, and cannot tell where to hide it, or that he is afraid to be taken with it, shews he will have a wife shall rob his purse, and take away his money when he is asleep,

God. To dream that we worship God, and call upon him, gives to the soul the highest joy; and to dream that we receive pure gifts from him, is a good dream, and shews great health to those that dream so. But to dream of receiving impure gifts from him, signifies diseases, misery, and woe.

Good. To dream that we do good to any one, signifies jollity and pleasure. And to dream that others do us good, is profit and gain.

Grain. To dream that one sees any kind of grain, and that one gathers it, signifies profit and advantage. But to dream of any grain which one eats in pottage, is bad, peace only excepted.

Grapes. To dream of eating grapes at any time, signifies chearfulness and profit. To tread grapes, signifies the overthrow of enemies. To gather white grapes signifies gain; but to dream you gather black grapes, signifies damage.

Grasshoppers. To dream of grasshoppers, signifies to such as are in necessity, neither friends nor support; but only words and talk of their affairs: For they are impertinent praters, and bad musicians. To such as are in fear, they are threats without effect; to the sick,

sick, they signify thirst and death. They also denote those poor people that stroll and steal about the country.

Grave. If a man dreams that he is put into a grave and buried, it presageth he will die in a mean condition.

Groin. To dream that one has seen his groin, and that the parts about it are vigorous and well, it signifies that his relations and friends are in a prosperous condition; that the estate and possessions of the dreamer are secured, and augment and increase with his honour.

Groves. If one dreams that he hath good land well enclosed, with pleasant groves adjoining thereunto, it signifies he will marry a virtuous and agreeable wife, that will bear him comely and beautiful children.

Ground. To dream that a man falls upon the ground, signifies dishonour, shame, and scandal.

Guns. To dream of guns, signifies the party so dreaming shall be much given to discharge himself of his superfluous liquor, when he has drank too much.

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H*AIL.* To dream of hail, signifies sorrow and trouble; and that the most hidden secrets shall be revealed and made known. To dream of great and long continued hail, attended with tempest and thunder, signifies afflictions, troubles, dangers, losses and peril: though to the poorer sort they signify repose.

Hair. For a man to dream his hair is long like a woman's, signifies cowardice and effeminacy, and that the person dreaming will be deceived by a woman. To dream one sees a woman without hair, signifies famine, poverty, and sickness. To see a man bald and without hair, signifies the contrary. To see hair interwoven together, signifies grief and vexation. To see extraordinary black hair, short and curled, signifies

signifies sadness and grief. If any one dreams that he cannot pass the comb through his hair, and that it is with difficulty that he disentangles it, it portends to the dreamer law-suits and great trouble. For a man to dream that he sees hair well combed, and a head well dressed, signifies friendship, and deliverance from a man's greatest troubles. For a man to dream that the hair of his head is shaved off, and his beard trimmed, shews he will be in danger of losing a great part of his estate, of being sick, or that he will run the risque of losing his life by an ignominious death. To dream a man sees his hair shed, signifies trouble and loss of his estate; if a king, prince, or great lord dreams he hath a comely head of hair, he will be victorious over his enemies, gain much reputation, and reduce many provinces to his dominions. But if he dreams his hairs are grown white, his treasures will be diminished, and almost totally exhausted. If a man dreams his hair seems to be longer and blacker than ordinary, his wealth and honour will increase. To dream that, instead of hair, you have wool, foretells long sickness. To seem to be without hair about the face, betokeneth sudden shame, and hindrance of present affairs: but to see the hinder part of the head in that sort, is poverty and ill luck in old age: if one dream he hath the right side of his head shaved and naked, he shall lose all his male kindred; and if he have no kindred, he shall sustain hurt: if the left side of his head be without hair, it is loss of cousins and allies; for the head signifieth the kindred, the right side the male, the left the female; and so through all the body. To have all the hinder parts of the head without hair, is good for him who goes to law, for him that is fearful, for him that is shut up, and detained by force; for he shall fly and escape; because one cannot catch by the hair flying. To dream that one platts and curls their hair, is good only to women and courtiers which use it; to others it is debt, and impeachment for money; and sometimes imprisoning and sedition.

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To dream one cuts another's hair, signifies profit to him whose hair we seem to cut, but to the dreamer misfortune.

Hands. If any man dreams his hands are comelier and stronger than ordinary, he will be employed in some important affairs, which he will bring to an happy issue, and gain honour and advantage thereby, and his servants will love and serve him chearfully and faithfully. If one dreams that his hand is cut off, or that is grown lean and dry, or hath been burnt, he will not be able to work, but grow poor. If a woman dreams thus, she will lose her husband, or her eldest son, or fall to decay. If any one dreams his hands or fingers are grown slenderer than ordinary, he will find that his servant cheats him, and hath no affection for him. If any one dreams that he works with his right hand, it is a sign of good fortune to him and his family: if with the left, that denotes bad luck. To dream the hand is hairy, signifies trouble and imprisonment. To dream you have clean and white hands, among the rich, signifies friendship; among the poor, idleness and necessity. To dream one hath many hands, signifies good luck, strength, wealth, and abundance. To dream one hath taken fire into his hands, without any hurt or damage, that signifies to the dreamer, that those who envy him, and are his adversaries, will be incapable of prejudicing him, and that he will obtain his desires.—To dream that you strike another with your hand, and you give him a box on the ear, or a blow with the fist, that signifies peace and love between a man and his wife: and if he that dreams be unmarried, it is a presage that he will be soon courting some lady for whom he hath a great respect. If a woman dreams that she beats her husband, it signifies fear; but yet she is beloved by her husband. If she dreams that she strikes her gallant, it signifies she is not secure; and that her lover will by some accident or other come into trouble. If any one dreams
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he holds a sword in his hand, and strikes strangers, that signifies victory, assurance, and good success in his affairs. If it be with a stick, it signifies command and profit. To dream that the hands are fair and strong, shews prosperity to tradesmen.

Hanging or hanged. If any one dreams that by sentence or judgment he was condemned to be hanged, and that dreams also that it was really executed, he will be dignified according to the height of the gibbet or tree whereon he was hanged. But if the dreamer be sick or afflicted, he will be freed from his disease, and in the end have joy and contentment. According to the interpretation of the *Persians* and *Egyptians*, he that dreams he is hanged by sentence of law, he will be rich, honoured and respected. But if any one dreams that being to be hanged, he was delivered, and came down to the bottom of the gibbet, that person will lose his estate and dignity. If any one dreams that he has eaten the flesh of a man hanged, he will be enriched by some persons; but it will be by foul practice, and some secret crime.

Harpies. To dream you see harpies, which are infernal creatures, half women and half serpents, or else furies, such as the poets feign them to be; that signifies tribulation and pains, occasioned by envious persons, and such as seek our ruin, shame, or death, by mischief and treachery.

Hart. If any one dreams he hath killed a hart, and that he had the head and skin, it signifies that he will inherit the estate of some old man; or that he shall overcome fugitive, deceitful, timorous, and irresolute enemies. To see a hart running, shews great wealth got by subtlety.

Hat. To dream your hat is torn or dirty, signifies damage and dishonour; but to dream that you have a hat on that pleases you, signifies joy, profit, and good success in business.

Hatred. To dream of hatred, or being hated, whether of friends or enemies, is ill; for one may have need of all the world.

Handle-

Hazle-nuts. To dream that you see and eat hazle-nuts, signifies difficulty and trouble: and though *Anselmus Julianus* is of opinion, that riches and content are signified thereby, yet it is with labour and pain. He also says, to dream that you find nuts that have been hid, signifies you will find some treasure.

Head. To dream you have a great head, or a head bigger than ordinary, and very highly raised, that signifies dignity or prelateship, or at least some charge or office, where he shall be obeyed and esteemed. If a sick persons dreams thus, it prognosticates both the head-ach, and a violent fever. If one dreams his head is cut off by robbers and murderers, that signifies loss of children, relations, estate, or wife; and to the wife so dreaming, the loss of her husband. But if a man dreams he loses his head by a judicious sentence, it is a sign of his deliverance from all trouble and mischief. To dream that one cuts off another's head, signifies assurance of effecting business, or revenge upon your enemies. To dream you cut off the head of a pullet, or a green goose, signifies joy and recreation. To dream one hath the head of a lion, or a wolf, or some other cruel beast, is a good sign to the dreamer, and he will accomplish his designs with honour, overcome his enemies, and be feared and honoured by those that are related to him. To dream one hath the head of a dog, horse or ass, or such four-footed beast, is servitude, pain and misery to the dreamer. To dream one has a bird's head, argues one shall not stay long in his country. To dream that one hath his head between his hands, is good to him that hath neither wife nor children; and to him that desireth the return of any one that is afar off: and besides, if one dreams that he is careful to comb and trim his head, which he seems to hold between his hands, it is a sign that he shall dispose well of his business, and have an end of his evils and adversities. To dream you wash your head, signifies deliverance from danger.

Heart

Heart. If any one dreams he hath the pain of the heart, it is a sign of some dangerous distemper approaching. If any one dreams that he hath no heart, and that he hath lost it, it is a sign of sudden death, or that he will come to decay by the power of his most mortal enemy. To dream your heart is more lively, large, and vigorous than ordinary, is a sign of long life, that you will overcome your enemies, be prosperous in your enterprizes, and feared by all persons.

Heaven. To dream of heaven, and that you ascend up thither, signifies grandeur, and glory.

Hell. To dream that one sees hell as it is described, and that he hears the damned souls groan and complain through the extremity of their torments; it is an advertisement which God sends to the dreamer, to the end that he may throw himself upon God's mercy. If any one dreams he sees the damned plunged in the fire and flames of hell, and that they suffer great torture; it signifies sadness, repentance, and a melancholick distemper. To dream you are descended into hell, and returned thence, to those that are great and rich; it signifies misfortune; but is a good sign to the poor and weak.

Hen. To dream that you hear hens cackle, or that you catch them, signifies joy, profit, and assurance of the dispatch of business. To dream that you see yourself turned into a hen, signifies disquiet. To dream you see a hen lay eggs, signifies gain. To see a hen with her chickens, signifies loss and damage. To dream that a hen crows, signifies sadness and trouble.

Herbs. All herbs which have a strong smell in eating, reveal secrets, and signify anger with all her attendants; laxative herbs are good for those who are in debt.

Hills. To dream you are travelling over high hills, and wading through great difficulties, having lost your way; and that you come unexpectedly to a
house

house where you are directed right, shews you shall meet with assistance, and have good-counsel in your greatest difficulties.

Hips. If one dreams his hips are grown larger and stronger than usual, he will be very joyful and healthy; and if he marries, he will have lovely children; and he will take delight and comfort in his wife and children. To dream that your hips are broken, and that you cannot walk, denotes affliction, sickness, and loss of children. If any one dreams that his hips are black and blue with whipping, or blows given with a stick or sword, that presageth death in a short time.

Hogs-bristles. To dream that you have hogs bristles, signifies great and violent dangers, such as the hog is commonly subject to.

Holy Virgin. To dream that one speaks to the holy virgin, signifies consolarion, recovery of health, and all good fortune.

Horns. To dream one hath horns on his head, it signifies dominion, grandeur, and royalty. To dream you see a man with horns on his head, signifies he is in danger both of the loss of his person and estate. To dream you wind a horn, is very ill, and forbids you to undertake any law-suit.

Hornets. To dream of hornets, shews you will have to do with people who will assault and discredit you. And to vintners, it signifies that their wine shall spoil and sour, for such great flies love and desire venegar.

Horses. To dream of a horse, is a good sign; insomuch that if any one dreams that he saw, took, or mounted a horse, is a happy omen to the dreamer. If any one dreams he is mounted on a stately horse, full of mettle, nimble and well harnessed, he will have a handsome, noble, and rich wife, provided the horse be his own; but if it belongs to another, he will certainly cuckold the owner. If any one dreams that he is mounted on a horse or mare, and that he passed a place, without making his horse resty by mounting,

mounting, he shall gain honour, dignity, and fame. If any one dreams he rides upon a horse that hath a great and long tail, it is a sign he will find many friends to assist him in his undertakings: some say, that this dream promises him a noble woman, by whose means he will be successful in his affairs, proportionable to the greatness of the tail. But on the contrary, if he dreams his horse's tail is cut, then his friends, servants, or soldiers, will fail him, when he stands most in need of them. If he dreams that his horse halts, he will meet with obstructions in his designs. If any one dreams that another rides his horse without his consent, it signifies that some person or other will gallant his wife, and be taken in the fact. To dream one sees a horse running, signifies prosperity, and the accomplishment of one's desires. To dream of riding on a tired horse, shews one shall fall desperately in love.

Hot-Cockles. To dream one plays at hot-cockles, signifies prosperity, joy, pleasure, and health; also concord among friends and relations.

House. To dream one builds a house, signifies comfort. To dream that you burn a house, and see it burning, signifies scandal will be thrown upon you, and loss of estate. To dream that you see the top of your house burn, signifies the death of your lord, wife, or friend's wife. To dream that you spill water in your house, denotes care and affliction. To dream you see the beam of a house fall, signifies the death of some grandee. To dream of building houses, wearing fine cloaths, and talking with ladies, is a sign that the party so dreaming shall suddenly marry. To dream that you are going out of the house in the morning, and are not hindered nor stopt, is good; for it shews your business shall have a good issue: but to dream you are not able to find the way out of the house, it is hinderance to those that would travel, impeachment of affairs, and long sickness to the sick.

Household-stuff. There is much to be judged from dreams of household-stuff; for the pot signifies the life, the

the platers the estate and actions of life. And therefore, according as such things are base or small, made great and precious, or the contrary, so must we judge of the thing signified by them: the changing them into better, is good; into worse, is bad: so also you must judge of all other household-stuff. The candlestick represents the wife; the light or lanthorn, the master of the house; or the spirit of him who dreams it. Vessels of wine are the ministers or servants: the tressels, which bear up the table, are the masters of the house, governors, farmers, and enclosers. The garners, butteries, coffers, and cabinets, signify the wife.

Hunger. To dream one is extraordinary hungry, and that his appetite craves sustenance, shews he will be ingenious, laborious, and eager in getting an estate; and will grow rich.

Hunting. For a man to dream he goes a hunting, and finds great pleasure therein, shews he is seeking after something that very much delights his mind, in the obtaining whereof he shall find no small joy.

Husbandman. To see yourself become a husbandman in your dream, shews you shall meet with great toil.

Husbandry. There is also good judgment to be made of dreams, from the utensils used in husbandry: thus, to dream of a plough, is good for marriages, procreations, and affairs; but it requireth time. To dream of the yoke, is good, but not to servants; wherefore it is better for them to see it broken: To dream of the scythe, is hurt; for it cuts all, and signifies the time of half a year. The saw signifies the woman and her profit. The colter of the plough, the wood, the fan, and the scythe, is hurt, departure and loss. The cart is the loss of him that dreams it. To dream to cut vines, or reap out of time, signifies that your business shall be slack, until such time as men use to cut vines, and mow. Sheaves of corn, or such like grain, are also an hindrance; for this is not ready meat. Holes in the earth, ridges, or secret places

places of the earth, where grain is sowed, signify the wife, the life, and the goods of him who has it.—Hedges, pales, ditches, set for limits and confines of inheritance, are ill; yet to such as are in fear, they signify surety: they hinder travelling; but in other affairs, signify aid, friends, and support in necessity.

Hydra. To dream you see a serpent, or seven-headed hydra, signifies sin and temptation.

Hymn. To dream you sing a hymn or psalm, signifies hindrance of business.

Hyssop. To dream that you smell hyssop, signifies labours, trouble, sadness, and weakness: physicians only excepted, to whom such dreams are propitious.

I.

JAWS. The jaws represent cellars, shops, and other things accustomed to keep merchandizes or other goods; so that if we dream our jaws suffer any harm, we may expect some loss in the thing represented by it.

Jay. To dream of the jay, signifies you shall have to do with needy folks, and meet with trouble in vain.

Ice. Denotes a good harvest to husbandmen, and that the earth will abound in all things; to merchants, and other men of employment, it signifies hindrance in their negotiations and voyages; and to soldiers, that their designs will be frustrated.

Idiot. If any one dreams he is turned idiot and mad, and is guilty of public extravagancies, he shall be long-lived, a favourite to his prince, and gain pleasure and profit by the people.

Ill-flavouredly. To dream that you are ill-favourably attired, is ill, and signifies abundance of mocking and flouting, with ill issue of affairs. This dream is good only to players.

Image. To dream of an image or statue, signifies children, and the will and affection of the dreamer. To dream of an image of solid matter, and not rotten, is better than to dream of a painted image, or one of earth,

earth, or wax, or such like. That which in your dream, you shall see befall the image, shall befall the children and affairs of the dreamer.

Images. To dream of making images of men, whether of earth, or any other matter, is good for governors of children, for they shall govern and instruct them with honour and profit. And to those who have no children, it is good also, for it shews they shall have some very like themselves.

Infants. He that dreams he hath many small children, or infants, and that they seem to run about the house, and yet, that notwithstanding he hath none, it signifies that it will be very difficult for him ever to have any; and that he that so dreams will have many cares and obstructions in his affairs. He that dreams he sees an infant wrapped in swaddling-clothes, and sucking the nurse, it signifieth a chronical and dangerous distemper, unless his wife be with child; if so, it signifies that the child will be short-lived. And if it be a woman that dreams, it is a sign that she is, or will be with child of a daughter.

Infernal Things. If any one dreams that he sees the devil, or any other infernal spirit or representation, it is a very bad dream, bringing along with it, to them that are sick, death; and to the healthful, melancholy, anger, tumults, and violent sickness.

Injoyment. If a woman dreams she is in bed with a man, and has the injoyment of him there, after some resistance on her part; whether she be a maid or a widow that so dreams, it shews she shall be married in a little time to one that courts her, and who will take no denial from her.

Innkeeper. To dream of an innkeeper, signifies death to the sick: he therefore represents death, because like as death so he entertaineth all persons.—The inn signifieth the same as the innkeeper.

Intrails. If you dream you are dead, and see your intrails, or inward parts, according to their natural order, it is good to him that hath no children, and to him that is poor; for one shall have children of his

K

own,

own, and the other shall have riches of his own.— But to a rich man, and him that would keep close, it is both shame and dishonour. It is shame and evil to all when their intrails are seen of others; for it betokeneth a discovery of secrets that should not be known, and troublesome affairs, and suits in law.— But if one dreams that he is opened, and yet seeth not his intrails, it signifieth to him forsaking of his house, loss of children, and death by sickness: it is also comfort for him that is in misery; for he who loseth those parts which causeth pain and grief, surely he shall be delivered out of distress. If any one dreams that he hath voided his intrails at the fundament, it shews some of his family will be engaged abroad in quarrels, which will cause his damage and affliction.

Jolity. To dream of jolity, feasts and merry-makings, is a good and prosperous dream, and promiseth to the dreamer great preferment.

Joy. To dream of joy and festivals by night, is good for such as would marry, or make marriages, and for such as seek company: to the poor, it is a sign of good; to the sad and fearful, an end of heaviness and fear: for none spend the night in dancing, good cheer, and mirth, but those who are joyful: to whoremasters and harlots, it is the revealing of their deeds; to the rich and wealthy, trouble and divul-gation.

Iron. For one to dream that he sees himself hurt with iron, signifies that he shall receive some damage: to dream that one trades with a stranger in iron, signifies to the dreamer losses and misfortune.

K

K*EPT.* To dream you are kept and detained by any one, is impeachment of affairs, and continuance of sickness to the sick. Notwithstanding, to those that are very low, and near their end, it is recovery of health, and continuance therein: for the keeping represents life, which shall be prolonged;
but

but deliverance, dissolution, and loss, is quite contrary, and death. To be kept in prison, and captivity of bonds, either willingly, or by force, is great sickness or anger.

Keys. To dream you lose your keys, signifies anger. To dream you have a bunch of keys, and that you give them to those that desire them of you, shews great good to poor captives; for it implies that shortly they shall gain their liberty. A key seen in a dream, to him who would marry, signifieth a handsome wife, and a maid. It is cross to a traveller, for it signifieth he shall be put back and hindered, and not received; it is good for such as would take in hand, or effect other men's business.

Kill. To dream you kill a man, signifies assuredness of business. To dream you kill your father, is a bad sign. To dream you are killed, denotes loss to him whom you dream has killed you.

King. To dream you receive audience of the king, signifies gain: and that you shall see the king and queen, denotes honour and joy; and that you receive a gift of the king, or some prince, signifies great joy. To dream you discourse with a king, signifies honour.

Kissing. For a man to dream of kissing a young maid, and that she vanishes away before he can accomplish his desire, denotes that the next day he shall see great store of good cheer, and yet shall go supperless to bed. To dream you kiss a person deceased, signifies long life. To dream you are kissed by persons of high quality and condition, signifies honour and great consolation.

Kite. To dream of your seeing the kite, shews you shall be in danger of thieves and robbers.

Knave. For a man to dream that himself is a knave, is a sign that he shall grow rich. But for a man to dream that he has to do, or is concerned with knaves, shews he shall have many law-suits.

Knees. To dream that one's knees are strong and sturdy, signifies journies, or other motions and operations

tions of health ; but to dream that they are weak and diseased, the contrary. To dream you see a tree, or a branch coming out of the knee, signifies slowness and hindrance ; to a sick man oftentimes death. The knees denote the labour and travel of a man ; therefore if any one dreams that he himself, or any other person have hurt his knee, he will be disturbed or disquieted in the exercise of his calling, and hindered in his vocation by malicious and envious persons. If a man dreams his knees are cut, or dried up, so that he cannot well walk, he will be reduced to poverty, not being able to work, and constrained to live in a very low condition. But if he dreams that his knees are grown well, and that he hath recovered strength and can walk, his ill fortune and calamity will be altered, and himself grow rich, and will live with content.— If a man dreams that by the strength of his knees, he is able to run swiftly, he shall be happy in all his undertakings. If she be a woman, she will be ready and willing to obey her husband, and be very careful to govern her family. If a man dreams that his knees are weary, it signifies sickness. If any one dreams that he is kneeling, that denotes devotion and humility.

Knife. To dream you bestow a knife upon any one, signifies injustice and contention.

Knives. For a man to dream that he sees knives, shews he shall be engaged with some of his friends and acquaintance in a very hot contest and quarrel ; but that after a few hot words all shall be pacified, and they shall be good friends again.

L

LABOUR. To dream that a woman is in labour, and that she brings forth a child that is dead, or else none at all, though she has suffered much pain and anguish in her labour, shews that the party so dreaming shall labour much for that which they shall never bring to pass. But though her labour be hard, if they dream she bring forth a living child, it shews that

that the parties so dreaming shall effect their business, though not without great toil and trouble.

Lace. To dream that your garments are embellished with gold and silver lace, denotes joy and gladness to the person that so dreams.

Ladder. To dream that you ascend a ladder, signifies honour; but to dream that you descend a ladder, betokeneth damage.

Lamb. To dream you feed or bring a lamb to the slaughter, signifies torment. To dream you see a lamb, or a young kid, signifieth extraordinary comfort.

Land. If a man dreams he hath good lands well inclosed, with pleasant pastures, bestowed upon him, he will have a handsome wife. But if the land seemed spacious, and not inclosed, that denotes pleasure, joy, and riches. If he dreamed that the said inclosed lands had fair gardens, fountains, fields, pleasant groves and orchards adjoining thereto, that signifies he will marry a discreet, chaste, and beautiful wife, and that she will bear him handsome children. If he dreamed the land was sown with wheat, that signifies money and profit with care and industry. But if he dreamed it was sown with any kind of pulse, that denotes affliction and trouble. If he dream the land was sown with millet, that signifies vast riches to be gained with ease and much delight.

Lanthorn. He that dreams he sees a lanthorn with a light in it, extinguished, that signifies unto him sadness, sickness, and poverty.

Laurel. To dream you see a laurel tree, is a token of victory and pleasure; and if you be married, it denotes the inheritance of possessions by your wife.—To dream one sees or smells upon laurel, if she be a woman, she shall bear children: if a maid, she will be suddenly married; if it be a man, it signifies amity, joy, prosperity, abundance, and good success in his enterprizes.

Law. As to matters of law, he that dreams of places of pleading, judges, attorneys, proctors, or

other persons concerned in the law, it signifies trouble, anger, expence, and revealing of secrets. And if the sick man dreameth he obtains his suit, he shall come to better estate; but if otherwise, he shall die. And if he who is at law, dreams that he sits in the judge's seat, he shall not be overthrown, but his adversary will.

Lean. If any one dreams he is grown lean, and wasted, he will be disturbed, and have suits at law, or some other ill business, that will occasion the loss of his estate, or else he is in danger of falling sick.—Nevertheless, if a woman dreams that her tongue grows less, and leaner than ordinary, it signifies unto her honour, wisdom, prudence and discretion; by which qualifications she will be honoured and esteemed by all persons.

Leaping. To dream of leaping, demonstrates an active and merry disposition.

Leeks. To dream of leeks, signifies a discovery of hidden secrets, and domestick jars.

Legs. To dream your legs are scabby or itchy, signifies fruitless perplexity and care. To dream your legs are in good case, and perfectly well, signifies joy and good fortune, and that you will be prosperous in your voyage, journey, and business. To dream that the legs are swelled, or cut off, signifies loss and damage by servants, and our best friends, who will either fall sick or die. The small of the leg has the same signification as the knees, according to *Artimedorus*.

Lentiles. To dream of lentiles, signifies corruption.

Leopards. To dream of leopards, signifies honour.

Leprosy. If any one dreams he has the leprosy, and is meazled, or full of the pox, it denotes profit and wealth with infamy. If it be a woman that hath this dream, it signifies she will be acquainted with some great lord, or at least with some generous person, who will bestow a good estate upon her.

Letters. To dream that one learns letters, is good or the ignorant; for some good will bite them, but

but it will be with labour and fear; but to him who knows the letters, to learn them again, is not good; for it is the part of a child to learn; and therefore it signifieth to him hindrance of affairs, and an ill issue. But it is good for him who desireth to have a son, for not himself, but his son shall learn. If a *Grecian* dreameth that he learns *Latin* letters, or a *Roman* that he learns *Greek* letters, they shall travel, and go from the one country to the other. Many *Romans* by this dream have had *Grecians*, and as many *Grecians* have had *Romans*, to their wives. To dream that you read well and truly barbarian or strange letters, signifies that you shall go into that country, and have goods and honour there; but to read badly, signifies the contrary: or that the sick man shall enter into foolishness and phrenzy, by reason of the strange and unintelligible speech which men speak in their raving fits. All letters in any language which one cannot read, signifies anger and trouble, for a few days, if the writing be little; but if it be much, for longer time. If a man dreams he writes letters to his friends, or that they write letters to him, it always betokeneth good news to the dreamer.

Lettice. To dream that one eats fallads made of lettice, and other herbs that may be eaten raw, trouble and difficulty in the management of affairs.

Lice. To dream that one has some little quantity of lice, and to find them upon one's body or clothes, and kill them, signifies that the party so dreaming shall be delivered from care and heaviness. But to have a great quantity, signifies long sickness and poverty, or captivity; for to persons in such circumstances, lice are wont to abound. And if one dreams they cast them all away, it shews one hopes to be delivered from all his evils. For a man to dream he is lousy, and is much troubled with killing and destroying them, it is a sign of getting much money and great riches.

Light. He that dreams he is in a ship, and sees clear light afar off, shall be assured of a fair wind, and receive no damage by tempests, but arrive happily at his desired haven. When one dreams that he holds a burning light in his hands, in the night, it is a good sign, and chiefly to these who are young; for it signifies that they shall enjoy their loves, accomplish their designs, overcome their enemies, and gain honour and good-will from all persons. To dream you see a burning light in the hands of another, it signifies that the mischief done will be discovered, and the party punished, and there will be no possibility of excusing the matter, or concealing it. When the light is put out, or extinguished, it signifies the quite contrary.

Lightning. To dream of lightning without tempest, and falling near, without touching the body, signifies change of place. If a man dream he sees lightning fall before him, it forbids his travelling: to dream one is touched and smitten with lightning, is good for those who would not have their sin and poverty hidden, for others will reveal them: to the rich and mighty men, adorned with great dignity, as that of a sceptre, or crown of gold, it is good; for the fire resembleth the gold. Marriage is also hereby signified to the unmarried, be they rich or poor: but it breaketh marriages made, and maketh friends become enemies; for lightning looseneth, but uniteth not. Those that have children, upon this dream, shall lose them; for the tree touched with lightning withers, and loseth both fruit, flower, and bud. But if you shall dream that you are all burned and consumed with lightning, it is death to the dreamer. You must likewise take notice, that it is not good to dream that you are scorched with lightning, being with your face on the earth, or lying on your back, or being in a ship, but only being on your feet, or in a royal and majestick seat. To dream of fearful lightnings accompanied with thunder, denotes jars and quarrels, fierce debates, and hot contentions.

Lilies.

Lilies. To dream that one sees, holds, or smells lilies out of their season, it signifies that the hope of the thing desired will be frustrated. But the same dream of lilies in their season, is good. To dream of lilies made up into a garland, if they be fresh and flourishing, is good; but if withered, the contrary.

Linen. To dream of bucking or starching of linen, signifies to the rich, servitude; to the poor, profit.

Lion. To dream that you see a lion, signifies you shall discourse with the king, or some great captain or valiant warrior. If any one dreams he combats with a lion, it signifies a quarrel, and that he shall engage with some resolute adversary: and if he dreamed he came off victorious, he shall certainly be so. If one dreams that he is carried on the back of a lion, that signifies protection from the king, queen, or some great prince. If one dreams that he is afraid of a lion, it signifies that he shall be sensible of the king's anger. And if the party that dreams be of the blood royal, some danger upon the king's account threatens him. If any one dreams that he hath eaten lion's flesh, the king will enrich him, and bestow honour and power upon him. If any one dreams that he hath found the skin, liver, or marrow of a lion; if he that dreamed be a king, he will find the treasure of his enemies; if he be a vulgar person, he will suddenly grow rich. If a king dreams that a lion is brought to him bound, he will take some great enemy of his. If he dreams that he hath a tame lioness of his palace, with her young ones, it signifies that the queen and his children will be a great comfort to him during his life, and succeed him after his death. The queen *Olimpia* being big with *Alexander the Great*, dreamed that king *Philip* her husband, had sealed up her womb, with a seal engraven with a lion; which did prognosticate the valour, magnanimity, and conquests of the said *Alexander*. To see a gentle, familiar, and fawning lion, signifieth good and profit. But if he be hot,

and would hurt, it signifies fear and sickness, and threatening by such persons, and danger of fire. To see or have the forehead of a lion, is good for all, and most often the begetting of a man-child: the lioness signifieth as the lion, only less good, and less hurt, and that not by men, but by woman: I have also known by this dream of a lioness tearing or biting, says *Artimedorus*, rich persons have fallen into crimes and accusations. To dream that one sees a lion stand ready to fight with whomsoever comes next him, denotes a man that's ready to dispute with all opposers.

Lips. To dream one hath red handsome lips, is a sign our friends enjoy their health; and to have them dry and chapped, the contrary. The lips represent those who kiss and embrace us, and who are often about us; as wife, children, parents, and friends; so that if one or the other seem to have any harm or mischance, it signifieth unto us that the affairs of our kinsfolks are not in good plight.

Liver. If a man dreams that his liver is disordered, and he is indisposed on that account, or that his liver is burnt or dried up, it signifies that his estate and wealth will be wasted, and he himself die suddenly: for the liver is the source of blood, and the blood in dreams is taken for gold and riches. If one dreams that he hath seen or found the liver of any one of his enemies, and carried it away, he will over-rule those that wish him ill, and be master of their treasure. If any one dreams that he hath found the liver of a bull, he-goat, ram, or any other horned beast, he will enjoy the goods and estate of some person of quality, that is in great honour, to whom he shall be heir; for the horns signify dignity and sovereignty; whence it is that horns represent crowns.

Lizard. To dream that a man sees a lizard, signifies ill luck and misfortune by secret enemies.

Logs. To dream that one is cleaving of logs, is a sign that strangers shall come to the house of the party dreaming.

Looking

Looking or looking-glass. To dream of looking down from high places, or out of windows, or being in a high garret, do shew ambitious minds, curious desires, and wandering imaginations, and confused thoughts. To dream of looking in a glass, in married folks, betokens children; in young folks, sweethearts: for as the glass does represent their likenesses, so does love shew them their like in affection. For a young woman to dream she looks in a glass and sees her own face, esteeming it to be very handsome, shews her to have a great opinion of her own beauty. To be before a looking-glass, and to dream they see themselves, according to their shape, is good for him and her who would be married; for the looking-glass representeth to the man his wife, and to the woman her husband. It is also a good dream to sad and afflicted people; for it signifieth that those shall soon pass out of heaviness, because heavy and melancholy men look not in the glass, This dream is also health to the sick. For a man to see himself in a looking-glass, not such as he is, signifieth he shall be forced to father other men's children. But to dream that he sees himself more ill-favoured and deformed, is heaviness and anger. Also to dream that he sees himself in the water, is death to the dreamer, or to some familiar friend of his.

Lord. To dream you discourse with a great lord, or that you go into any place with him, signifies honour.

Lost and losing. For a woman to dream she has lost her wedding-ring, signifies she has but little love for her husband. But if she dreams she has found it again, it is a sign her love is not wholly lost. And if a man dreams of losing his shoes, and that his feet are bare, if he be of a sanguine complexion, it signifies he shall meet with reproaches; especially if he dreams it in the first days of the new moon.

Lungs. If any one dreams that he hath found the lungs of a bull, he-goat, ram, or any other horned

beast, he will enjoy the goods and estate of some person of honour, who will make him his heir. If any one dream that somebody hath plucked out his lungs, or that he is hurt or ill disposed in that part, his designs will be frustrated, and he will run the hazard of some great dangers, and also lose the most useful and profitable servants in the family; for the lungs moderate and refresh the heat of the heart, and represent servants.

Lute. To dream one plays, or sees another play upon the lute, signifies good news, also a good agreement between the husband and wife, master and servant, prince and subject.

Lying. To tell a lye in a dream is not good, except by players and jesters, who practise it. It is less evil to strangers, than to his own countrymen; for it signifieth great misfortunes; yea, though one dream that he tells a lye to his friends of very small importance.

M

M*ACE.* To dream of mace (the spice so called) is very good, because mace comforts the heart.

Mace-bearer. To dream that one carries or bears the mace before the king or chief governor, shews the dreamer will arrive at great honour in a little time.

Mad. For a man to dream that he is mad, and is guilty of publick extravagancies, he shall be long-lived, a favourite to his prince, and gain pleasure and profit by the people.

Maid. To dream you obtain a young maid, signifies joy. To dream you take away a maid by force, signifies weeping. If a maid dream that she has let a bird out of a cage, she ought to be very watchful over herself, for it is a sign she shall not long keep her maidenhead. To dream of kissing a young maid, and that before you can accomplish your desire, she is gone, it is a sign you shall meet with a disappointment

ment in your courtship. To dream you ravish a maid, signifies great damage.

Mallows. To dream of eating mallows, signifies exemption from trouble, and dispatch of business, because they render the body laxative.

Man. To dream you eat man's flesh, signifies labour and trouble. To dream you see or meet a man, if he be such a one as you love, or as loves you, or is willing to do, or has done you any good, and has no desire to hurt you, but wishes you well, whether he be alive or dead, the dream is good: for those which the spirit sees or meets with, the body sleeping, they are kinds and images of things to come, amongst which our friends signify good, and our enemies evil.

Manure. To dream that a man manures or cultivates earth, signifies melancholy to those that are not of such a condition; but to labourers it signifies gain, and a plentiful crop.

Mare. If a man dreams he saw a young, generous mare come into his house, well harnessed, it is a sign he will be suddenly married to a beautiful, young, and rich lady, that will be a delight and comfort to him. If it be an ill-shapen mare, without a saddle, that denotes a she serpent, or concubine, that will bring nothing with her.

Marjoram. To dream that you smell of marjoram, signifies labour, trouble, sadness, and weakness; except it be physicians, to whom such a dream is propitious.

Markets. To dream of markets, is a sign that the dreamer shall be in great danger of having his pocket picked, which is very common in such places. A market filled with goods and folks, is a good dream for those who traffick: but an empty market the contrary.

Marriage. To dream that you do the act of marriage, signifies danger. Marriage, or the wedding of a woman, do in dreams signify the death of some friend; and for a man to dream that he is newly married,

ried, and that he hath had to do with his new wife, it signifies some evil accident shall very soon befall him.

Marrow. If any one dreams he hath found the marrow of a horned beast, it denotes that the party so dreaming shall enjoy the goods and estate of some person of quality, who shall make him his heir; for the horns signify dignity and sovereignty; and therefore in dreams, horns are put to represent crowns.

Marshes. To dream of marshes, is good only to shepherds; to all others they signify hindrance of business.

Mason. To dream you build an house, signifies molestation, loss, sickness, or death, and is a very unhappy dream.

Martyr. If one dreams he dies for religion, that man will arrive at a great height of honour: and it signifies also that his soul will be happy hereafter.

Meat. To dream that you see the meat you have eaten, signifies loss and damage to the dreamer.

Meazles. If any one dreams he hath the meazles, it denotes he shall gain profit and wealth, but it shall be with infamy.

Medlar. To dream you see a medlar, a fruit so called, signifies idleness.

Melons. To dream of melons, is to sick persons a prognostick of recovery, by reason of their humidity, or juicy substance.

Midwife. To dream you see a midwife, is a revealing of secrets, and signifies hurt: it is death to the sick, for she always pulleth out that which is contained, from her who containeth it, and layeth it on the ground. To those who are kept by force, to dream of a midwife signifies liberty. If a woman that is not with child, dreameth often of seeing her, it foresheweth she shall have a fit of sickness, which will be of long continuance.

Milk. To dream you drink milk, is an extraordinary good sign; and to dream you see breasts full of milk, signifies profit.

Millet.

Millet. To dream of millet, signifies poverty and indigence.

Minister. If a minister dreams he gives his people clear water to drink, it signifies that he will teach them the word of God faithfully, and be instrumental to the saving of their souls; but if the water be troubled, he will teach them heretical and false doctrine.

Mire. To dream that one sticks fast in the mire or dirt, shews that the party so dreaming shall have many cares and troubles, and shall not get out of them but with great difficulty.

Mole. To dream of a mole, signifies a man blind by inconvenience and labour in vain, and signifies also that he who would be secret, shall be disclosed by himself.

Money. To dream of losing money, is in old folks, a sign of short life; in young folks, it signifies loss of modesty, honesty, or their maidenheads. If a man dreams he receives money for alms, it is a very inauspicious dream, signifying danger, and perhaps death to the dreamer, or to some friend of his.

Monkeys. To dream of monkeys, signifies malicious, strange, and secret enemies.

Monsters. To see a monster, or monstrous fish in the sea, is not good; but out of the sea every fish and great monster is good, because then they can hurt no more, or save themselves: and therefore, besides that, our dream signifies that our enemies cannot hurt us, it saith moreover, that the wicked shall be punished.

Monstrous-births. When you dream of a monstrous or unnatural birth, as if a woman, instead of a well-shaped child, should be delivered of one that had two heads, four feet, four hands, or a tail, or some such thing extraordinary; or that she was delivered of a cat, serpent, basilisk, rat, or other animal; it is a bad hieroglyphick, which betokens no good to the dreamer.—But if it be a woman that hath this dream, many authors affirm (and *Anselmus Julianus* in particular) that she shall have good success and comfort, shall be rich and

and generally beloved, and shall prosper in all her undertakings.

Moon. If any one dreams that he sees the moon shine, it signifies that his wife loves him extremely well; it also denotes the getting of silver; for as the sun represents gold, so the moon doth silver. To dream you see the moon darkened, signifies the death or sickness of one's wife, mother, sister, daughter, loss of money, or danger in a voyage or journey, especially if it be by water; or else it signifies a distemper in the brain or eyes. To dream you see the moon darkened, and grow clear and bright again, signifies profit to the woman that dreams, and to the man, joy and prosperity: but to dream that you see the moon first clear, and afterwards clouded, presageth the contrary. To dream you see the moon in the form of a full, and a white face, signifies to the virgin speedy marriage; to the married woman, that she will have a handsome daughter. If the husband dreams it, it signifies that his wife will have a son. To dream you see the moon at full, is a good sign to handsome women of their being beloved by those that view them: but it is bad for such as conceal themselves, as thieves and murderers, for they will be certainly discovered: yet it signifies death to those that are sick, and seafaring men. To dream the moon shines about your bed, signifies grace, pardon, and deliverance by means of some women. To dream you see the new moon, signifies expedition in business. To dream you see the moon decrease, signifies the death of some prince or great lord. To dream you see the moon pale, is joyfulness. To dream you see the moon dyed with blood, signifies travel or pilgrimage. To dream you see the moon fall from the firmament, signifies sickness. To dream you see two moons appear, signifies increase of sorrow.

Mother. To dream you see your own mother living, signifies joy. To see your mother dead, signifies misfortune. To dream you lie with your mother, signifies certainty in dispatch of business.

Mother-in-law.

Mother-in-law. To dream that you see a mother-in-law, dead or alive, is ill; especially if you dream she uses violence or threatening. To dream she uses gentle speech, and gives good entertainment, signifies vain hopes and deceit.

Mountains. To dream of mountains, valleys, woods, and plains, are heaviness, fears and troubles; stripes to servants and malefactors, and hurt to the rich. It is always better to cross over them, and not to stay there, than to slumber in the way. To dream you ascend a very high mountain, signifies honour.— If any one dreams that a mountain is fallen upon a valley, it signifies that some great lord will oppress and destroy good men. To dream you climb up some great mountain, and there see such vast precipices as make you afraid, it signifies the fear of justice, or of some great oppressor that threatens to undo you. And when you dream that with pains and toil you ascend to the top of the mountain, it shews you must take pains before you will attain to those honours and dignities which you are in pursuit of. And if you dream that when you are arrived at the top of the mountain, you catch a fall, and yet get no hurt thereby, it shews that though in your business you shall meet with some crosses, yet you shall overcome it without any damage.

Mouth. The mouth is the door of all the internal parts of the body, within which they are all enclosed. If therefore one dreams that his mouth is wider than ordinary, his family will be enriched, and he will become more opulent than formerly. If any one dreams that the breath which comes out of his mouth stinks, it denotes he shall be despised by all people, and hated by his servants. To dream that one's mouth is closed, and shut up in such sort that he cannot open it, nor eat, he is in danger of sudden death.

Muck. To dream of muck or dung, denotes good; from whence came that proverb, *That sb—ten luck is good luck*: but this I know, that to dream of muck,

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is a certain sign that thou shalt be invited to some feast.

Mulberry-tree. If one dreams he sees a mulberry-tree, it signifies an increase, with abundance of goods and children.

Mule. *Artimedorus* is of opinion, that to dream of mules is good for all works, especially husbandry: only they cross weddings or procreation; but to dream that mules are hot or mad, and do any hurt, it argues deceit by some of our own house, or subjects: Mules also signify sickness, says the same author, as I have known by experience. To dream that a mule carries books on his back, and that those to whom they belong are divided, it is a sign that the person dreaming shall be disturbed in his devotions the next morning.

Musick. To dream you hear melodious musick, which is even ready to ravish your ears, signifies the party dreaming shall hear some very acceptable news, with which they shall be greatly delighted. But if they dream that they hear harsh discordant notes, and ill-tuned musick, it signifies the contrary; and that they shall soon meet with such tidings as they don't care to hear. To dream that one hears charming musick on a sudden, and yet cannot tell from whence it comes, shews the party dreaming shall be suddenly surprized with some unexpected happiness. To dream one hears the musick of the spheres, or the celestial hymns of the blessed angels and saints round the throne of the ineffable Majesty, shews the soul to be wrapped up to the highest pitch and ardour of devotion and exalted piety.

Mustard-feed. To dream that you see, or that you eat mustard-feed, is a bad sign, unless it be to physicians, to whom such dreams are advantageous.

Myrtle-tree. In dreams, myrtle-trees signify wanton women; and to dream of them, is good for those that would undertake any such business, and to the sick. To others such dreams signify pain and labour.

N

NAG. To dream that you ride on a white, grey, or dappled nag, signifies prosperity.

Nails. To dream that one's nails are longer than usual, signifies profit; and the contrary, loss and discontent. To dream that one's nails are cut off, signifies to the party so dreaming, that he shall suffer loss and disgrace, and have contention with his friends and relations. If any one dreams that his nails are pulled off, he is threatened with misery and affliction of all sorts, and is also in danger of death. For a man to dream he bites his nails, shews bitter quarrels and dissention. To dream one pares his nails, shews a lingering sickness.

Nakedness. To dream you see a man naked, signifies fear and terror. To dream you see a woman naked, signifies honour and joy, provided she be fair, clear-skinned, and handsome. But if, on the contrary, you dream you see a naked woman that is crooked, old, wrinkled, or otherwise ill-made, and black withall, it signifies shame, repentance, and ill-luck. But if a man dreams that he only sees such a woman painted, or in a statue of marble, gold, silver, or brass, and that the portraiture be taking, and the statue pleasing to the eye, it signifies good-luck, and success in business. If a husband dreams he sees his wife naked, it signifies deceit. If a wife dreams she see her husband naked, it signifies assurance and success in business. To dream one sees his lady of pleasure naked, signifies peril and danger by the craft and deceit of that woman. To dream one sees his friend or servant naked, signifies discord and falling out. To dream that a man sees himself naked, signifies sickness and poverty, and most commonly shame, by means of some other person. If one dreams he is naked in a bath, or in the stews, with a person he fancies, it signifies joy, pleasure and health. To dream you see a naked moor, or some other black person,

person, signifies sadness, melancholy and damage. If a woman dreams that she lies stark naked in her husband's arms, and yet it is no such thing, it presageth sadness to her by ill news: but when the husband has the same dream, it signifies amity, joy and profit. When a woman dreams she is in her bed naked with a moor, or else with a deformed person whom she scorns, and hath an aversion for, it portends sickness or death to the wife or mother. To dream that a man is naked in bed with a handsome woman, signifies deceit; and with a handsome man, it signifies pain, trouble, loss and damage.

Navel. If any one dreams that he hath a pain at his navel, if the grief be great, he shall receive bad news of his father and mother, who will be in danger of death. If he hath neither father nor mother, he will lose his estate that came to him by father and mother, in the same proportion as the pain is, or else will be forced to forsake his native country. The same is affirmed by *Artimedorus*, who says, the navel is the loss of father and mother, to such as have them; and to others banishment.

Navigation. If any one dreams that he is walking in a boat, and recreating himself without fear, he will have comfort and success in his affairs; but if the water be rough and tempestuous, it falleth out the contrarily. To dream of being in a ship or boat, in danger of oversetting and shipwreck, it is a sign of danger, unless the party be a prisoner or captive; and in that case it denotes liberty and freedom. To dream one sees a sea-port, signifies that he will have joy, profit, and good news. To dream you see the sea sky-coloured, and moderately waving, signifies joy, and performance of business with facility; but if the sea be calm, it signifies obstruction and dilatoriness; and when it is tempestuous, it denotes tribulation, losses, and adversity. He that dreams he falls into the water or the sea, and that he awakes starting, it signifies that he either doth or will enjoy a married woman, and spend his days, substance, honour,

honour, and fortune with her; and that he cannot without great difficulty disengage himself from the hands of them that envy him and are his enemies.

Neck. To dream of the neck, signifies power, honour, riches, and inheritance. And every malady, or imperfection about the neck, head, or beard, signifies sickness indifferently to all. To dream that the neck is become greater and larger than ordinary, and yet so that it seems not thereby deformed; if it be a king, he will take pleasure in his courtezans, hear good news from his armies, and have success in his affairs: if a private person, he will be honoured for his good deeds, and grow richer. The slender neck signifies the contrary. If one dreams that his neck is tied, or squeezed by the hand of any one, it is a bad dream, and a sign to the dreamer that he will be subjected to him that has his hand upon his neck. To dream that one's neck is awry, so as that the head leans more on the one side than the other, is a sign of misfortune, shame, and loss. To dream the neck is swelled by an imposthume, or by an humour, signifies sickness. To dream one hath three heads upon one neck, signifies dominion, power, and honour.

Nettles. To dream of nettles, and that you sting yourself with them, shews that you will venture hard for what you desire to obtain: and if they are young folks that dream thus, it shews they are in love, and are willing to take a nettle, though they are stung thereby.

Night-birds. To dream of any sort of night-birds, as the owl, bittern, and bat, is ominous; and *Anselmus Julianus* advises those who have such dreams, to undertake no business on the day following. *Artimedorus* says, the madge-howlet, the owl, the bittern, and all other night-birds, cross any enterprise, or advancement of affairs, but take away fear and terrors. If any of these birds are seen in a dream, to enter a house to dwell there, it portends that the house shall be desolate, and forsaken of its inhabitants. He that travels by sea or land, and sees
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in his dream any of these birds, he shall fall into a great tempest, or the hands of thieves.

Night-mare. To dream of being ridden by the night-mare, is a sign that a woman so dreaming shall be suddenly after married, and that a man shall be ridden and domineered over by a fool.

Nightingale. To dream of the nightingale, signifieth good work, and principally weddings and musick; and promiseth a housewifely wife,

Night-walking. To dream of walking in the night, signifies trouble and melancholy.

Noises. To dream of hearing strange and unpleasant noises, does signify that a prentice so dreaming shall stumble to his mistress's bed.

Nose. To dream one has a fair and great nose, is good to all; for it signifies subtilty of sense, providence in affairs, and acquaintance with great persons. But to dream one has no nose, signifies the contrary; and to a sick man, death; for dead men's heads have no noses. If any one dreams his nose is larger than ordinary, he will become rich and powerful, provident and subtle, and be well received among grandees. To dream one has two noses, signifies discord and quarrels, especially with his domestick kindred. If one dreams that his nose is grown so big, that it is deformed, and hideous to the sight, he will live in prosperity and abundance, but never gain the love of the people. If any one dreams his nose is stopped, so that he hath lost his scent, if he be a king, he is in some imminent danger from him that hath the greatest authority about his person. If it be a private person that hath this dream, he is in danger of being deceived by his wife, who will commit adultery. If it be a woman that has such a dream, it shews her husband will deceive her. To dream that you take hold of one's nose, signifies fornication.

Nosegays. To dream of gathering and making nosegays, is unlucky; shewing that our best hopes shall wither, as flowers do in a nosegay.

Nut-trees.

Nut-trees. To dream that you see nut-trees, and that you crack and eat their fruits, signifies riches and content, gained with labour and pains. To dream that you find nuts that have been hid, signifies you will find some treasure.

O

OAK. To dream one sees a stately oak, signifies to the dreamer riches, profit, and long life.

Old Woman. To dream that you are courted by an old woman, and that you marry her, shews thou shalt have good luck in prosecuting thy affairs, but not without some reproaches from the world.

Office. To dream that one is deposed, and put out of his office, estate, place, or dignity, is ill to the dreamer; and if he be sick, it shews he shall quickly die.

Oil. To dream you are anointed with oil, is good for women; but for men it is ill, and signifies shame.

Olives. To dream of gathering olives off the ground, signifies labour and pain.

Olive-trees. To dream you see an olive-tree with olives, denotes peace, delight, concord, liberty, dignity, and fruition of your desires. In dreams, the olive-tree signifies the wife; and therefore it is good to dream that it is flourishing well, bearing fair and ripe fruit in season. To dream you beat the olives down, is good for all but servants.

Onions. For a man to dream that he eats or smells of onions, garlick, leeks, and the like, shews the making a discovery of hidden secrets, and threatens quarrels and contentions in his domestick affairs. To dream you eat onions is ill, but to have them in the house is good: The sick man that dreams he eats many onions, shall recover; but if he dreams he eats but few, he shall die.

Oranges. To dream that one sees and eats oranges, signifies wounds, grief, and vexation, whether they be ripe or not.

Orchards.

Orchards. To dream of orchards, gardens, and flowery places, are emblems of pleasure, and if you also dream that they abound with good fruit, it signifies riches and plenty; and if you dreamed also of many fountains in them, they signify pleasure and delight, with great store of wit. But if you dream the trees are barren, or that the fruit be sour and crabbed, it signifies the contrary. To dream you see an orchard with all sorts of trees very green and blossoming, is a sign of joy, comfort, and recreation: but if you dream they are dry, or without leaves, rooted up, burnt, or thunder-struck, it denotes vexation, fear, displeasure and grief.

Organs. To dream that you hear the sound of organs, signifies joy.

Oven. To dream that you see an oven burning hot, signifies change of place.

Owls. To dream of owls, old barns, churchyards, &c. betokens much melancholy; as also imprisonment, keeping one's chamber, and sickness; and it signifies the same also to dream of an owlet or a bat.

Ox and Oxen. If a man dreams that he sees fat oxen, it denotes a year of plenty and fruitfulness; but if they appear poor and lean, it threatens a year of scarcity and famine. To dream you see black oxen, signifies danger. To dream you see oxen plowing in the field, signifies gain. To dream that you feed oxen, is a good sign; but that you see oxen go to water, is a bad sign.

Oysters. To dream of opening and eating oysters, shews great hunger; which the party dreaming should suddenly sustain; or else that he should take great pains for his living, as they do that open oysters.

P

PALM. If one dreams that he sees or smells the palm, it signifies amity, prosperity, abundance, and good success in his enterprizes. If it be a woman

man that dreams so, she shall bear children ; if it be a maid, she will suddenly be married.

Paper. To dream you write on, or read in paper, signifies news. To dream you blot or tear your paper, signifies the well-ordering of business.

Partridges. To dream one sees partridges, is a sign that a man shall have to do with women that are malicious, ungrateful, and void of conscience.

Paths. To dream one walks in large, plain, and easy paths, betokens health to the dreamer ; and paths that are narrow, crooked, and rough, signify the contrary.

Peaches. To dream of peaches in season, denotes that to him that dreams he sees or eats them, content, health, and pleasure.

Peacock. To dream you see a peacock, is a sign you will marry a handsome wife, and that you will grow rich, be in great honour, and beloved by the king and grandees. And if a woman has such a dream, it shews her husband shall be a pretty man, but a cot.

Pears. To dream that you see or eat ripe pears, signifies joy and pleasure : if they are sour or wild, the contrary.

Peas. To dream of peas well boiled, denotes good success, and expedition of business.

Perfumes. If any one dreams he perfumes his head with oils, essences, or sweet-scented powders, that signifies he that dreams hath too great an esteem of himself, and will be haughty and vain-glorious in his demeanor to his associates : if it be a woman, she will deceive her husband, and wear the breeches. If a person dreams that he makes odoriferous perfumes, and bestows them among his friends, he will be the messenger of good tidings, which will prove advantageous to him, and those with whom he entertains discourses.

Pictures. To dream one draws pictures, signifies joy without profit.

Pies. To dream one makes pies, is joy and profit.

Pigeons. To dream you see pigeons, is a good sign; to wit, that you will have content and delight at home, and success in affairs abroad. To dream that you see a white pigeon flying, which is taken in the sacred writings for the hieroglyphick of the Holy Ghost, signifies consolation, devotion, and good success in undertakings; provided they be such as are for the glory of God, and the good of our neighbour. Wild pigeons signify wild and dissolute women, and tame pigeons signify virtuous women.

Pine-tree. To dream you see a pine-tree, signifies idleness and remissness.

Piss. To dream you piss against the wall, it signifies assistance in business.

Pit. To dream you see a pit full of fair water in a field, where there is none at all, is a good dream: for he that dreams this, is a thriving man, and will suddenly marry, if he be not so already; and will have good and obedient children. To dream you see a pit whose water overflows the banks, denotes loss of substance, or the death of wife and children; and if the wife have the same dream, it signifies her death, or the loss of her substance. To dream you see a friend fall into a pit, shews that such a person is then near his end: and if it be a parent, aunt, or child, that you dream falls, expect to see the death of such relation very suddenly.

Plague. If any one dream he hath the plague, it signifies his hidden store will be discovered, and he will run the risque of losing it.

Plant. To dream that any plant cometh out of our body, is death. To dream of plants quick in growth, as the vine and the peach-tree, signifies that the good and evil portended us shall quickly happen: but to dream of trees and plants that are slow in growing, as the oak, olive, cypress, &c. shews that the good or evil that shall happen to us, shall be long in coming.

Play. To dream that you play at cards, dice, or tables, signifies noise and debate for money. But to dream

dream one always wins at play, is good. To the sick it is ill. To see a child play at dice, tables, or counters, is not ill. But to dream that you see a man at such plays, is not good.

Plays. To dream you see a comedy, farce, or some other recreation, signifies good success in business. To dream you see a tragedy acted, signifies labour, loss of estate, with grief and affliction. To dream one plays, or sees another play upon a lute, violin, or other musical instrument, signifies good news, concord, and a good correspondence between man and wife, master and servant, prince and subject. To dream one plays, or sees or hears another play upon the virginals, or organs, signifies the death of relations, or funeral obsequies. To dream one plays tunes on small bells, signifies discord and disunion between subjects and servants. To dream you play, or hear playing on wind instruments, as flutes, flageolets, or small bag-pipes, or such other instruments, signifies trouble, contention, and being overthrown in law. If any one dreams he plays at any of those plays with which company use to divert themselves; as, at questions and commands, cross-purposes, blind-man's-buff, hot-cockles, barley-break, and such like; it signifies prosperity, joy, pleasure, health and concord among friends and relations.

Plough. To dream of a plough, is good for marriage, procreation, and such like affairs, but it requireth some time to bring it to perfection.

Plowing. To dream of plowing, is good; but if the horses seem to sink into the ground, it portends loss of labour, dearth of corn, and ill harvest-weather; but to plow on a hill, and on a sudden to be losing the team, and setting them up in a stable, doth shew a lazy disposition in the plowman, and also that the horses shall not stand, but fall sick in the stable.

Pole-cat. To dream a man has a pole-cat, it shews he will love some ill-natured woman, whom he shall be plagued with.

Pomegranate. If a man dreams that he hath gathered the fruit of a pomegranate-tree, he will be enriched by some wealthy person. But if the pomegranates be not ripe, it denotes sickness or affliction by some person wickedly disposed.

Pond. To dream that you see a little pond, signifies you enjoy the love of a beautiful woman; and if a woman have that dream, she shall have her desires accomplished. To dream that your pond is dried up, signifies poverty or death. To dream that you are in a boat, upon a pond of clear water, is very good, and signifies joy, prosperity, and success in affairs.

Pot-herbs. To dream of pot-herbs, especially such as have a strong smell, signifies a discovery of hidden secrets, and domestick jars.

Poverty. To dream of being in necessity and poverty, signifies good to some; and yet this dream signifies cross-fortune to those who make commodity of their tongue and fair speech.

Prayers. To dream you put up prayers and supplications to God, signifies happiness. The prayers of beggars, and of the poor and miserable, signifies care and anger, to those who dream thereof: for none requesteth of another without affliction; and none that are afflicted have reason and consideration, by reason whereof they are importunate, and cause trouble and hinderance.

Precipices. To dream that one sees great and steep precipices, and that one falls into them, signifies that he that dreams will suffer much injury and hazard of his person, and his goods be in danger by fire.

Predecessors. To dream of predecessors, as grandfathers, and other ancestors, signifies care.

Prescribe. To dream that one prescribes medicines to the sick, signifies profit and felicity.

Prince. If a prince dreams that his palace or throne is overtured, or borne down by an earthquake, he will suddenly die, or lose his principality.

Prisoners. To dream of seeing prisoners executed, is a good dream, and signifies a boldness of courage, and a very clear conscience.

Privities.

Privities. If one dreams that he is dead and sees his private or secret parts according to their natural order, it is good to him that hath no children, and to him that is poor; for the one shall have children of his own, and the other riches of his own; but to a rich man, and him who would be close, it is shame and dishonour. It is evil to ail, when they dream their private parts are seen of others; for it betokeneth troublesome affairs, suits in law, and discredit. If one in a dream imagines that he sees those parts vigorous and well, it signifies that his relations and friends are in a prosperous condition; that the estate and possessions of the dreamer are secured, and augment and increase with his honour. If he dreams they grow less, and he is not well in those parts, it is quite the contrary. The same interpretation is also to be given of the secret parts of the woman. If any one dreams that those parts are grown bigger and stronger, he will be renowned, raised to dignity, and beget male children; if it be a woman's dream, she will bring forth daughters, and ever have the reputation of a virtuous woman. If a king dreams thus, he will be long lived, and have a proper man to his son, who will succeed him. If a woman dream she hath laid hold of the privities of a man, she will bring forth a male child, who will raise his family. If any one dream that part is cut off, his son shall die, and he himself be in danger of dying soon after, or of falling into poverty. If any one dreams that part is grown long beyond measure, he will have a son that will give him all the pleasure imaginable, and be virtuous and renowned over the whole world; and the dreamer will gain honour through his wife's means. If his dream be contrary, he will be reduced to a low condition, being put out of his office and dignity, and his children will grow sickly and miserable. If any one dream that part is maimed, he will be overcome by his enemies, and his children subject to chronick diseases.

Purse. To dream that one hath lost his purse, is good and auspicious, if it be old and empty; for then thereby is signified that the party dreaming shall either have a new one, or one that is full; but if he dreamed he found it again, he must e'en be content with the old, for he is like to have no other.

Purslain. To dream that one eats purslain, signifies much trouble and difficulty in the management of their affairs.

Q*UAGMIRE.* To dream one is fallen into a quagmire, shews the party dreaming shall meet with such obstructions in his affairs, as shall be very difficult to overcome.

Quails. To dream of quails, signifies bad news at sea, debates, quarrels, piracy, ambuscades and treachery.

Quarrels. If a man dreams of quarrels and fighting, he shall hear some unlooked for news of women, or embrace some joy he thought not of.

Queen. To dream that you see the king or queen, signifies honour, joy, and much prosperity.

Questions and Commands. To dream one is at play at questions and commands, with many others, signifies prosperity, joy, pleasure, health, and concord among friends and relations.

Quick. For a woman to dream she is quick with child, shews she will be in danger of miscarrying, or that she will bring forth a dead child.

Quince. To dream one sees quinces, signifies they shall meet with some changes in their affairs, that shall be for the better.

R

R*ACE.* To dream one runs a race, is good to all, except to sick persons when they dream they come well to the end of their ace; for it signifies that shortly they shall come to the end of their life.

Radish es.

Radishes. To dream that one eats or smells of radishes, signifies a discovery of hidden secrets and domestick jars.

Rain. To dream one sees a soft shower of rain, without storm, tempest, or great winds, it signifies to labourers gain and profit. To dream of great and long-continuing rain, with hail, tempests, and thunder, signifies afflictions, trouble, danger, losses, and peril. To dream of great showers of rain, are very disastrous to lovers; for it signifies they shall be much crossed in love; and married men so dreaming, shall endure an impetuous storm of words from their wives tongues.

Rainbow. To dream you see a rainbow in the sky betokens the changing of your present estate and manner of life. To dream you see a rainbow in the east, is a good omen to the poor and sick; for the former will get an estate, and the latter their health. And if you dream you see it in the west, to the rich, it is good, to the poor a bad sign. To dream you see the rainbow directly over your head, or near you, signifies a change of fortune, and most commonly the death of the dreamer, and ruin of his family: note also, that in your dreams the rainbow on the right hand, is good; on the left, ill: and you must judge the right or the left according to the sun.

Ram. To dream you have been run at by a ram, is a sign you shall be afflicted or checked by your sovereign prince: for a ram signifies the master, or the prince or king. And therefore to dream of a ram, is good, and signifies to be lifted on high, and by plain and easy paces.

Rat. To dream that a woman is delivered of a rat, instead of a child, is of bad consequence to the dreamer. And yet if it be a woman that has such a dream, she shall have good success and comfort, and shall be rich, generally beloved, and prosper in all her undertakings. The rat, saith *Artimedorus*, signifies the servant, and it is good to see many playing and sporting.

Ravens. If one dreams he sees a raven, it presage-eth, mischief, particularly to the husband, who will be discontented by his adulterous wife. And if a woman dreams she sees one, it prognosticates affliction, occasioned by the husband, who will forsake her to court others. To dream you hear a raven croak, signifies sadness. To see a raven fly over your head, signifies danger and damage. To dream you see ravens flying, signifies complaint and sadness. The raven, saith *Artimedorus*, signifies hinderance of affairs, and an old wife, and winter.

Reading. To dream you are reading romances, comedies, or other diverting books, signifies joy and comfort. To dream you read serious books, and of some divine science, signifies wisdom.

Reins. To dream the reins and backbone are grown larger and stronger than usual, signifies, that he who has such a dream will be very joyful and healthful; and if he marries, will have children, and will take delight in his wife and his heirs.

Relations deceased. To dream one sees or discourses with father, mother, wife, brother, sister, or some other of his relations and friends, though they are dead, it is an advertisement for the party to mind his affairs, and to behave himself well in this world.

Ribs. If any one dreams that he hath his upper ribs broken or sunk, he will have some dissention with his wife, which will redound to his disgrace and displeasure. If he dreams his lower ribs are broken, he will be afflicted by his female relations and kindred. If any one dreams his ribs are grown longer and stronger than ordinary, he will take delight in his wife.

Rice. To dream of eating rice, denotes abundance of obstruction.

Ridges. To dream of going on the ridges of houses, is a sign that the party so dreaming is of a nice disposition; and if he or she happen once to tread

tread awry, they shall fall into decay, and so into great poverty.

Ride. To dream you ride with a company of men, is very lucky and profitable; but with women, it signifies misfortune, and deceit. To dream you ride a horse nimbly, is good for all; for the horse signifies a woman. To dream that you ride a rich horse through the town, is good for him who undertaketh to play a prize, and to a sick man; for the one shall gain the prize, and the other shall be healed: but to ride out of town is quite contrary. For one to dream that he rides upon a wild horse, if he be able to govern him, and to keep the saddle, it is good: for this dream signifies rule and dignity: but if he fall, or be thrown out of the saddle, it is ill, and signifieth disgrace, dishonour, and reproach.

Riding. To dream one is riding in a coach, and that he sits at ease, and is much pleased therewith, denotes the party so dreaming to be proud, and one that will spare no cost to gratify his vanity.

Rings. To dream you bestow a ring upon any one, signifies damage. To dream of rings betokeneth weddings, because it is then required. To dream of rings of amber, ivory, coral, and such like, are only good to women. To dream of having lost rings, signifieth to a man not only the loss of them that had charge over his goods, as the wife, tenant, &c. but also the loss of his goods, lands, and possessions.

Ring. To dream of ringing does signify to the party dreaming, going to law, contention, or scolding of wives.

River. To dream that you see a river water clear and calm, presageth good to all persons. To dream one sees a river water troubled, signifies that one shall be threatened by some great lord, or that he shall be out of his master's favour. To dream of being in an impetuous river, and not to escape, signifies danger. To dream of swimming in a great river, signifies

future peril and danger. To dream you see a clear river run by your chamber, presages the arrival of some rich and liberal person, who will advantage the dreamer. But if the water be troubled, so that it seems to spoil the moveables of the chamber, then that signifies to the family violence and disorder, occasioned by enemies. If a sick person dreams he sees a river, or fountain of clear running water, that presages recovery ; but if the water be troubled and muddy, it signifies the contrary. If one dreams that his river, pond, or fountain is dried up, it signifies poverty or death. To dream you see a river flow into your house, signifies plenty of riches. To dream you see a troubled river, signifies vexation and discontent. To see a river flow out of your house, signifies that your life is in danger, or some loss that will accrue by injuries done you. To dream you see a clear river glide along, signifies security.

Rivulet. A rich man that dreams he sees a rivulet of clear water run by his house, will be suddenly chose into some charge or office, by which he will gain honour, joy, and profit, and prove a refuge and asylum to the oppressed. To dream you see a rivulet that is troubled, signifies loss and damage by fire, law-suits, and enemies.

Roast-meat. To dream that you eat roast-meat, signifies that you have forsaken all goodness, and are fallen into sin.

Rods. To dream you have rods in your hand, is a sign of jolity.

Roots. All roots which have a strong smell in eating, signify the revealing of secrets and anger. Roots which are scraped or pared before they be eaten, signify hurt, by reason of the superfluity which is cast away. Roots which have an head, and are good nourishment, signify profit.

Rosemary. To dream you smell of rosemary, signifies labour, trouble, sadness, and weakness : physicians only excepted, to whom such dreams are propitious.

Roses,

Roses. To dream of seeing and smelling roses in the season of the year, is a good sign to all persons. And if the dream be when roses are out of season, it signifies the contrary. Also to dream of gathering roses, signifies the want of fruition, and folly of love. But to dream you see red roses, signifies joy, recreation, pleasure and delight.

Rotten Fruit. If a man dreams that the fruit he hath gathered is rotten, it signifies adversity, and loss of children

Run. For a man to dream that he would run, and yet cannot lift up his feet, shews he hath an earnest desire to accomplish somewhat, which yet he will find very hard and difficult. When a sick body dreams he runs, it is a good sign; especially if he dreams he runs away, and flies for fear of another; for that signifies security: and to dream that a man runs after his enemy, denotes victory and profit. To dream two people run one against another, signifies wrestling and disorder: if they are little children that do so, then it denotes joy and fair weather. But if you dream, that those children are armed with sticks or staves, then it foretels war and dissention.

Running. If a man dreams he sees a hare or a hart running, it signifies he shall obtain great wealth by address and subtilty of spirit. To dream you see a horse running, signifies prosperity, and the happy accomplishment of your desires. For a woman to dream that she sets a running, signifies disgrace and damage.

Rye. To dream that a man eats bread made of rye, signifies loss.

S

S*ABLE.* To dream one is in a room hung with sable or mourning, shews the person dreaming shall quickly hear of the death of some near relation, or very good friend.

Sack-poffet. To dream of eating sack-poffet, signifies to women much gossiping; and to a man, that

he shall obtain his sweetheart, who is like a sack-poffet, the bottom being sweetest.

Sacrilege. To dream you commit sacrilege, is a dream that is ill to all, except it be to sacrificers and prophets; for by custom, they receive and divide the first-fruits.

Saddle. To dream you were riding a horse without a saddle, signifies poverty, disgrace, and shame to the dreamer.

Sage. To dream you smell of sage, signifies labour, trouble, sadness, and weakness; only to physicians it is good.

Sail. To dream one sails well, is good; but to be in a tempest upon the river or sea, signifies heaviness and danger. To dream of being in ships, and sailing by sea, and that the ship doth sink, or strike against a rock, doth signify a wandering fancy, a broken estate, and the love of lewd women, who are more dangerous than rocks.

Sallad. To dream you eat a sallad, signifies evil, or sickness, that will happen.

Salute. To dream one salutes his familiar friend, speaks to him, and embraces him, is good; for it signifies you shall hear and speak good news; but if they be not our very familiars, but only simply known to us, it is not good. If you dream you salute your enemies, it signifies you shall enter into friendship with them. To dream you salute the dead, signifieth death to him that is sick. To him who is in health, it forbids him to speak of his affairs at that present, because he hath saluted the mouth of the dead. But if the dead party hath been our pleasant and private friend, it hindereth not a whit either to speak, or to undertake any thing.

Sattin. To dream you trade with a stranger in sattin, signifies profit and joy.

Scabs. To dream of scabs, leprosy, and itch, are signs of honour and riches to the poor: to the rich and mighty, they are offices and dignities: it signifies also revealing of secrets. But to see another leproous
and

and scabby, signifies anger and care; for all ugly and ill-favoured things make sad the spirits of those who look upon them. If any one dreams his flesh is full of scabs, tetters, or corns, he will grow rich.

School. To dream you begin again to go to school, and yet cannot say your lesson right, shews that you are about to undertake something which you do not well understand.

Scorpions. To dream you see scorpions, signifies ill luck and misfortune by secret enemies.

Scratched. To dream of being scratched with nails, betokens to him that is in debt, that he shall acquit himself; to others it foretels hurt by them that scratch them.

Sea. To dream of walking upon the sea, is good to him who would travel; as also to a servant, and to him who would take a wife; for the one shall enjoy his wife, and the other shall have his master at his own pleasure. It is also good for him who hath a law suit. To a young man this dream is love of a delightful woman: to a woman, it signifies she lives a dissolute life of her body; for the sea is like an harlot, because it hath a fair appearance and shew, but in the end she brings many to evil. To dream you wash yourself in the sea, signifies loss and damage.—To dream you catch sea-fish is also a bad dream.

Seat. To dream a man has fallen from his seat, and would fain get into it again, signifies that whatever office or employment he is in, he shall be displaced from it, and not be able to recover it again.

Serpent. To dream you see a serpent turning and winding himself, signifies danger and imprisonment; it denotes also sickness and hatred. Also to dream you see many serpents, signifies you will be deceived by your wife. To dream that you kill a serpent, is a sign you will overcome your enemies, and those that envy you. To dream of hearing serpents, is very good, for thereby is understood victory; and if a serpent be approaching near to do you hurt, but does it not, it is a sign that some ill woman shall threaten

threaten to do you a mischief, but shall be disappointed of her will.

Service-tree. To dream you see a service-tree, signifies idleness and remissness.

Shaking. To dream you hear a shaking, signifies deceit, which will happen to the dreamer in the place where he dreams.

Shaved. For a man to dream that he sees his head shaved, is good for jesters that use to make men laugh; to all others, it is evil: to navigators, it is evident shipwreck: to sick persons, it is great peril, and yet not death. To be shaved by a barber, is good luck to all in general; for surely no man, being in any dangerous estate, will shave himself, seeing those only regard such outward ornaments of the head, which are without sorrow or want: I therefore add, by the hands of a barber, because if any man shaves himself, it betokeneth sudden heaviness, or very ill luck.

Shearing of Sheep. To dream of shearing of sheep, gathering of hops, setting of hens, breeding of ducks, ferving of cattle, and the farrowing of a sow, are all auspicious and good, and do signify thriving. Also those that dream of sheep or cows, it signifies wealth and plenty to the dreamer.

She-goats. To dream you see, or have many she-goats, sheep, cows and horses, signifies wealth and plenty.

Shifting. To dream of shifting a shirt or smock, or that the cloaths are fallen from the bed, does signify hard lodging, and much shifting in other countries.

Ship. To dream you see ships full fraught with goods, signifies prosperity. To dream you see ships endangered by a tempest, signifies peril. To dream you sail in a ship, or see ships sailing, is a good sign. To dream of being in a ship, or boat, in danger of oversetting or shipwreck, it is a sign of danger to the party dreaming, unless he be a prisoner or captive; in that case it denotes liberty and freedom.

Shipwreck.

Shipwreck. To dream you suffer shipwreck, the ship being overwhelmed, or broken, is most dangerous to all, except those who are detained by force; for to them it signifieth releasing and liberty.

Shoes. To dream of losing one's shoes, and walking bare-foot, signifies pain in the feet, and much sickness in bed. It also signifies loss and reproaches to those who are of a sanguine complexion; and more especially if this dream come to thee in the first days of the new moon. To dream one hath one good shoe on, signifies profit by servants. To dream one makes shoes, or slippers, to the rich, signifies decay and poverty; but to artists, it denotes the contrary. To dream of having old shoes and stockings, signifies sadness; as to dream of having new shoes and stockings, signifies comfort. To dream you see old shoes, signifies loss.

Shooting in a bow. To dream you shoot in a bow, signifies comfort.

Shoulders. To dream of having shoulders thick and fleshy, is good to all men, excepting them only who are imprisoned; to the first, it signifieth much strength and prosperity; to the other, that they shall be long in captivity. To dream the shoulders are diseased, lean, or broken, it signifies the contrary; and oftentimes foretels the death or sickness of brethren. To dream that the shoulders are full of pain, or that there is some wen, tumour, or swelling in them, it signifies trouble and displeasure from relations.

Shower. If one dreams he sees a soft shower, without storm, tempest or wind, it signifies gain.

Sickness. To dream one is sick, signifies great idleness, and want of work. To dream one comforts the sick, and prescribes them remedies and medicines, signifies profit and felicity.

Silk. To dream you are cloathed in silk, signifies honour. To dream that you trade with a stranger in silk, denotes profit and joy.

Silver. If one dreams he gathers up silver, it signifies deceit and loss. To see silver eaten, signifies great

great advantage. To eat silver, signifies wrath and anger.

Singing. If any one dreams he sings, it signifies he will be affected, and weep : To dream you hear singing, or playing in concert upon instruments, signifies consolation in adversity, and recovery of health to those that are sick. To dream you hear birds sing, signifies love, joy and delight. To dream you sing well, and in measure, is good for musicians, and indifferent to others. But to sing without harmony, is a sign of impeachment of affairs and poverty. To dream you sing in the market, or publick places, is shame and dishonour to the rich, and imputation of folly to the poor.

Single combat. To dream of a single combat, signifies law-suits, and marriages.

Sisters. To dream you see your deceased brothers and sisters, signifies long life. But to dream you marry your sister's husband, signifies danger.

Slaughter. To dream you see people slaughtered, or killed, is good ; for it is a sign our business is accomplished, or near the end.

Sleep. To dream that you sleep or slumber, signifies impeachment of affairs, and is ill to all, except those who are in doubt or expectation of some danger ; for this delivers them from pain and care. But to dream that you wake again, this importeth action and operation. To dream you sleep in the church, to the sick is health ; to the sound man sickness. To dream you sleep in the church-yard, is death to the sick, and hindrance to others.

Slippers. To dream that one makes slippers, signifies to the rich, decay and poverty ; but to the artists, it denotes the contrary.

Small-pox. To dream one is full of the small-pox, denotes profit and wealth, with infamy : if it be a woman that hath this dream, she will be debauched by a lord.

Snake. To dream of being surprized with the sight of a snake in the grass, or in a garden, if it seem to run,

run, and slide away, it sheweth a cowardly enemy that is now sneaking away from you; but if it hiss, and offer to sting, beware of some serpentine foe; but a stroke made at it, and seeming to miss, is very disastrous, and betokens an enemy that is not yet overcome.

Snares. To those who are not married, they signify weddings; to those who are childless, they signify children.

Snow. To dream of snow, denotes a good harvest to husbandmen, and that the earth will abound in all things. To merchants, and other men of employment, it signifieth hinderance in their negociations and voyages; and to soldiers, that their designs will be frustrated.

Sold. To dream of being sold, or set to sale, is good to those who wish to change their present estate and quality; and to those who are kept in poverty and servitude: but to the rich, and the sick, and those who are placed in honour and authority, it is ill.

Soldiers. To dream that you see soldiers, to those of a sanguine complexion, may prove literally true; or that you will very soon see such persons: but to the phlegmatick, it bids them look for disquietment very suddenly.

Son. To dream that a man talks with his son, signifies some damage, that will very suddenly accrue to him.

Sorrel. To dream that one eats sorrel raw, signifies that a man shall meet with trouble and difficulty in the management of his affairs.

Sparrow-hawk. To dream you take a sparrow-hawk, signifies gain. But to dream that you see a sparrow-hawk, signifies thieves and robbers.

Spinning. To dream of spinning, is good, and shews a person to be diligent and industrious, and of a stirring disposition; and to dream of beating of bucks, and starching of linen, are of the same signification.

Spirit.

Spirit. To dream that you see a spirit before you, that seems of a comely aspect, and attired in white, signifies joy and consolation; but if it be deformed and black, it signifies deceit and temptation to sin. To dream that you see evil spirits, shews you shall meet with obstructions in your business, under the shew of devotion. But if you dream you see hideous physiognomies, and uncouth appearances, you shall meet with some very uncommon discoveries of things.— To dream of meeting spirits in the dark, signifies night-walking, says *Cardan*; and that if it be an apprentice that dreams so, it denotes he shall lay with his mistress.

Spit. To dream of turning of the spit, signifies servitude, poverty and decay to those that are rich; for they have not been used to such mean offices; but unto the poor, such a dream brings profit.

Squirrel. If one dreams he hath a squirrel which he keeps at home, it signifies he shall love some ill-natured woman, by whom he will be decoyed; or else some domestick, who will have the ascendant over his master, and persuade him to whatever he pleases.

Staff. To dream you have a staff in your hand, signifies sickness; but if you dream you throw your staff away, it signifies recovery, and that you can walk without it. But to dream that you have broke your staff, shews that your sickness will end in death.

Starching. To dream one is starching of linen, signifies profit to the poor, who gain by such things, but servitude to the rich, with decay and loss.

Stare or Starling. To dream you see a stare or starling, signifies some petty troubles, and small discontent.

Stars. To dream you see the stars clear and fair, is good for a traveller, for it shews prosperity and advantage in a voyage or journey; also good news: but on the contrary to see them dusky and pale-coloured, signifies all sorts of mischief. To dream you see the stars vanish and disappear, signifies poverty, great vexation,

vexation, and disturbing cares to those that are rich; and death to those that are poor. Whosoever dreameth that he sees the stars vanish out of the sky, his hairs shall fall from his head. To dream of stars falling upon the earth, signifies loss of parents and friends. To dream you see the stars under the eaves of the house, signifies the house shall be consumed, burnt, or forsaken; and that the master of the house shall die. To dream that you see the stars fall athwart the top of the house, signifies sickness, or that the house will be uninhabited, or burnt by accident. To dream you see several hairy comets, or other stars with streaming tails, signifies future evils by war, pestilence, and famine. To dream you see the stars all in exact order, signifies great joy and gladness. But if in your dream you imagine them confused, and out of their proper stations, it shews sickness, sedition, perturbations, tumults, assemblies, and wicked factions, with brawlings, discords, and all manner of evil. To dream that the sun, moon, and stars fall at a man's feet, it shews he shall be advanced to honour and dignity.

Statues. To dream you see brazen statues moving, signifies riches and revenues. But to dream you see exceeding great statues moving like monsters, denote great terrors and perils, because one cannot see them without being frightened.

Stings. To dream of stings, signifies griefs, impeachments, care, and heaviness: and to many they have signified love, and injuries by wicked persons.

Storks. To dream you see storks in flocks in the air, foretels the approach of enemies and thieves. In winter it signifies bad weather. To dream you see two storks together, signifies marriage, and procreation of good helpful children to their parents. Storks and cranes seen in a flock, signify that thieves and enemies should be fled from; in winter, bad weather and tempest; in summer, drought. But being seen alone, and apart, they are good for a traveller, and signify the return of him who is afar off.

off. They be also good in case of weddings and procreations; especially the stork: by reason of the aid and nourishment which her little ones give her.

Strange. For a man to dream he is in some strange place, and doth not know how he came thither, doth signify either imprisonment, or that some land and living shall fall to the dreamer thereof.

Strike the devil. If a man dreams he strikes the devil, or some person he believes to be possessed with him, and that he fancies he overcomes them, it is a sign he that dreams thus shall overcome his enemies with glory and satisfaction.

Stripes. It is a good thing for a man to dream that he gives stripes to those that are under him, except it be to his wife; for then it would make it doubtful whether she had not been naught. But to be beaten with leather, reeds, or cudgels, is not good.

Successors. To dream of our successors being but children, signifies anger and pain, but being grown up, signifies support.

Sun. To dream of the sun is a light to good fortune, and signifies advancement to honour: for the sun signifies felicity; but the moon instability of fortune. To see the sun clear, signifies assuredness amongst great persons, who will accomplish their designs. To dream you see the sun in a cloud, signifies danger to the said great persons. To dream you see the sun and moon fall together, is an ill sign. To dream you see the sun come out of the sea, or rise in our horizon, signifies good news, and success in your designs. To dream you see the sun set, signifies the contrary. If a woman hath such a dream, it signifies she will have a son. To dream you see the sun, signifies dispatch of business, and revelation of things secret. To the sick, it denoteth health; and to the prisoner, liberty; and a cure to him that is hurt in the eye. To dream you see the sun clouded, red, or hot, signifies obstruction in business, death to your children, or danger to your own

own person, or fore eyes : but such a dream is good to those that will conceal themselves for some crimes, or for fear of their enemies. To dream that the sun descends upon your house, signifies danger by fire. To dream you see the sun-beams come into your bed, when in bed, does denote sickness by a fever : but to dream it shines all over your chamber, signifies gain, profit, felicity, and honour : this dream also presages to married people, that they will have a son who shall be honourable. To dream you see the sun obscured, or disappear, is a very bad dream, unless it be to those that have a mind to be unknown by reason of their offences ; for to others, for the most part it signifies death ; or, at least, the loss of sight by some accident. To see the sun shine about your head, signifies to malefactors grace and pardon ; and to those that are at liberty, it denotes honour and glory among their acquaintance. To dream you enter a house where the sun shines, signifies the getting an estate. To dream you see the sun rise toward the east, relieveth the sick, after he hath been very low, and signifieth that fore eyes shall not make blind the patient ; it also denotes the return of him that is afar off ; and is good for him that would travel towards the east.

Swallow. To dream of the swallow, signifies no evil, if she makes no attempt, which denounceth some evil, or if she appear in her own natural colour : but she signifieth good work, and principally weddings and musick, and promiseth a housewifely wife, a housekeeper, and one that is discreet : for the swallow liveth and maketh her nest with us, under the same roof.

Swan. To see a swan in your dream, signifies joy, revealing of secrets, and health to the dreamer ; but if it sings, it foretels death.

Sweet. To dream that you taste of things that are sweet, signifies subtilty.

Sweetheart. If a man dreams of a sweetheart that is absent, and she seems to be more fair than usual,
it

it is a sign that she is chaste and constant ; but if she look black, or sickly, be assured she hath broke her faith, and is become altogether inconstant.

Sweetmeats. To dream of sweetmeats, is an evident token of liquorishness ; but to dream of eating saltmeats, is a sign of being invited to a wise man's table ; for salt is the emblem of wisdom.

Swellings. If one dreams he hath swellings, warts, or pustules in the body, it signifies he will become rich by the revenue of his lands, or by the interest of his money.

Swimming. To dream of swimming or wading in the water, is good, so that the head be kept above water ; but to dream the head is sunk under, is a dangerous dream ; for it imports to merchants loss of ships ; to women, death of husbands ; and to others, some capital cross.

Swine. In dreams, swine denotes idle lazy persons, who live doing nothing ; who, during their nasty idleness, think of nothing but how to prey upon other folks goods, that they may live at ease. They signify also covetous persons, who are no way useful in their generation whilst they live, and advance their heirs after their decease. To dream you trade in swine, signifies sickness.

Swords. To dream of naked swords, signifies some hot but short contest in words, which will soon be appeased when the heat is over.

Sisyphus. To dream of *Sisyphus*, and his eternal labour with his rolling stone, shews the person so dreaming is one that shall labour long to little purpose.

T

TABLES. If any one dreams that he plays at tables with an acquaintance, it is a sign that he will fall out with some body that he loves ; and if he dreams that he wins, he shall be victorious over his enemies : and on the contrary, if he dreams he loseth, he will be overcome, and worsted in the combat,

combat. If the dreamer imagines he hath taken many of his men in play, it foretels he will take many of his enemies prisoners.

Tapestry. To dream that one makes tapestry, it signifies joy. To dream you see tapestry, signifies treachery, deceit, and cozenage.

Tarts. To dream one makes tarts, signifies joy and delight.

Tavern. To dream thou art in a tavern, signifies thou shalt shortly make a start to the church; and if thou dreamest thou drinkest pleasant wine at the tavern, it shews thou shalt delight to hear the doctrine which is preached in the church; but if thou dreamest that thou wert drunk, or that thou didst not drink a drop at the tavern, thou shalt meet with nothing at the church that will please thee. To dream one is in a tavern, and feasting with his companions, signifies joy and comfort.

Teeth. The teeth in dreams are taken for the nearest relations and best friends a man hath; the fore-teeth are applied to children, brethren, and other near relations; the upper-teeth signify the males, and the lower, the females. If therefore any one dreams he hath lost or spoiled one of his teeth, thereby you are to understand that some near relation is dead. For the loss of the fore-teeth doth fore-shew and allude to the decease of the chief of the house; the falling out of the side-teeth, signifies the death of some servant, who is one of the household. If a person dreams his teeth are more comely, firm, and whiter than ordinary, it signifies joy, prosperity, good news, and friendship among relations. If a person dreams one of his teeth is growing longer than the rest, he will be in trouble by some of his relations. If any one dreams that one of his great teeth is loose, or grown black, or that it pains him, one of his relations will be sick, or in trouble. If any one imagines in his dream that he is cleansing his teeth to make them white, it shews he will bestow money upon his relations and friends. To dream
that

that some of his teeth exceed the rest, so that the dreamer is hindered from speaking and eating, it signifies contention among relations, and suits at law for inheritances. For such as are sick, to dream that any tooth or teeth fall out, signifies long sickness, but without death : it were better for such a person to dream that he should lose all his teeth, for then he would recover the sooner. Those who dream they have black teeth, or rotten broken teeth, and dream they loose them, shall be delivered from their evils, and from anger. To dream you have teeth of gold, is good for such as study to speak well. To dream you have teeth of wax, signifies sudden death. To have them of lead or tin, signifies shame and dishonour ; but to dream your teeth are of glass or wood, signifies violent death. If you dream your teeth are of silver, you shall get money by eloquence. To dream your teeth are in your hand, or bosom, signifies loss of children. To dream you grate your teeth against your tongue, signifies you shall end your pain and misery by your eloquence.

Tempests. To dream of great and long continuing tempests, signifies affliction, troubles, dangers, losses, and peril : to the poorer sort, they signify repose.

Tennis. To dream you play at tennis, signifies travel and pains to get wealth, by contentions, quarrels, and injuries : also it often betokens love to a whore ; for the ball represents the whore, because it hath no stay ; and it goeth through the hands of many.

Tetters. If one dreams he is full of tetters, it signifies he will grow rich.

Theft. To dream of one's being concerned in stealing, is not good. By how much richer, and safely guarded the thing is which one dreams he steals, by so much the greater is the danger to the dreamer ; for it is likely the dream subjects the dreamer to the same pain, which the law does the thieves. To dream that your theft is discovered, shews you shall undertake somewhat that will bring shame.

THIEVES :

THIEVES.

*To dream that thieves thy house do break and steal,
Some mischief unto thee it doth reveal :
But if they're scar'd away, and nothing find,
Thy enemies shall not obtain their mind ;
Tho' many ways to hurt thee they have sought,
Yet their designs to nothing shall be brought.*

Thighs. If any one dreams that his thighs are grown bigger and stronger than usual, if he be a king, he will have cause to rejoice, on the account of his domesticks, servants, subjects, and armies: If a private person dreams the like, his relations will be raised to some dignity, and it will prove honourable and advantageous to him: if it be a woman, she will have comfort by her children. To dream one has received a wound on the left thigh, shews he will not accomplish his desires, but be disturbed by his relations. To dream that you see the fair and white thighs of a woman, signifies health and joy. If a man dreams that he hath his thighs well proportioned, it signifies a happy voyage.

Thirst. If any one dreams his thirst is quenched, when thirsty, and that he hath drank his fill of water; if the water did appear clear and acceptable to him, he will live very jovially, and become very wealthy: if the water be troubled, lukewarm, stinking, and dirty, he will end his days in sickness and affliction.

Thorns. To dream you walk upon thorns, signifies destruction to your enemies.

Thoughts. To dream you are unsettled in your thoughts, signifies joy.

Throat. If any one dreams his throat is cut, he will be injured by some person or other. If he dreams he cuts the throat of one of his acquaintance, he will do himself some injury.

Thunder. To dream of thunder, signifies affliction to the rich; but to the poor it signifies repose.

M

Thunderbolt.

Thunderbolt. For one to dream he sees a thunderbolt fall near him without a tempest, signifies that he that dreams shall be constrained to flee, or quit his country, and dwell elsewhere; and this is understood particularly of grandees. If one dreams that a thunderbolt falls upon his head, or on the house where he dwells, it signifies loss of life and goods. Thunder also signifies jars, quarrels, fierce debates, and hot contentions,

Toads. To dream of toads, and that you destroy them, signifies victory over your enemies; but if the person dreaming be of a cholerick complexion, it shews he is bent upon killing, or doing some mischief.

Tomb. To dream you are erecting a tomb, signifies marriages, weddings, and birth of children; but if you dream that the tomb falls to ruin, it signifies sickness and destruction to him and his family. To have a sepulchre or tomb, or to build one, is good for a servant, for he shall have liberty; and to him that hath no child, for he shall have one that will survive him: in short, it is a good dream in general, both to rich and poor.

Top. To dream you play with a top, is pains and travail, but yet such as in the end shall produce something that is good.

Towns. To dream you see towns whereto one resorts, is better than to see strange towns, especially if they be towns of your own country, and those in which you have had good fortune and prosperity; and above all, it is good to see them well peopled, and filled with inhabitants, goods, and merchandize; by which things one may know the honour and riches of a town. Parents are also signified by the towns where we make our residence. As for example: a man dreamt that his country, and the place where he was born, was fallen down, and ruined by an earthquake; and soon after his father was condemned to death, and executed.

Torch.

Torch. He that dreams he holds a torch made of straw, and carries it in publick, it signifies joy, honour, and the safe management of affairs. When one dreams in the night, that one holds a burning torch in his hand, it is a good sign, and chiefly to those who are young; for it signifies they shall enjoy their loves, accomplish their designs, overcome their enemies, and gain honour and good will from all persons. To dream you see a torch extinguished, or darkened, signifies to him that so dreams, sadness, sickness, and poverty. Queen *Hecuba*, wife to King *Priam*, being with child of her son *Paris*, dreamed that she went with a burning torch, that would consume the city of *Troy*; which was a prognostick of the ruin of her empire, and of the death of herself.

Tragedy. To dream you see a tragedy acted, signifies labour, loss of friends, and estate, with grief and affliction, fightings, injuries, and a thousand evils; but merry plays is a merry issue of affairs.

Transmutation. To dream of transmutation, or being changed from little to great, and from great again to bigger, so that you exceed not reason, is good: for it is increase of business and goodness. But to be greater than common, is death. Also it is ill for an old man to be changed into a young man; or a young man into a child; for they shall change into a worse estate; but the contrary is good, for they shall come into a better estate. To dream to be a woman, is good for a poor man, and a servant, for the first shall find those who will cherish him as a woman, and the second shall have less pain. But to a rich man it is ill, especially if he have the government of a publick thing, it takes away his office and authority, because women must keep the house. To such as exercise bodily labour, it is sickness; for women are weaker than men. If a woman dream she is a man, and she be not married, she shall have an husband; or if she have no children, she shall have a son: but if she be both married and have a son, she shall be a widow. To a maid-servant, it signifieth she shall have great

fervitude, and undergo pain as a man. It is good for a harlot, for she shall leave her wicked courses. — Again, if a poor man or woman dream they are made all of gold, they shall be rich; but if they be rich, they shall be circumvented; for gold and silver have no spies. To a sick person it is death. To be of brass, is good for a warrior, and a servant; for the one shall have victory, and a statue erected; and the other shall have liberty. To dream that you are transmuted into iron, foretelleth infinite miseries. — To be all of earth, betokeneth death. To dream you are changed into stone, signifies you shall receive blows and wounds. If one dreams that he is changed into the shape of a beast, he must judge of the interpretation according to the nature of the beast into which he dreams he is turned. It is good for all to dream they are fair, and of good grace, and are strong; and yet not exceeding the common make of such as are so; for to be too fair, too brave are strong, is equally evil with being ill favoured, faint-hearted, and weak; which things signify death to the sick, and to lovers ill success, and attachment for treason. To dream you are turned into a tree, signifies sickness.

Travelling. If any one dreams that he is travelling through a wood, and that he sticketh in the briars and bushes, this dream is evil; for it betokeneth many troubles and hinderances in important affairs. Also to travel over high hills and mountains, and rocky places, signifieth advancement, but with much difficulty obtained: notwithstanding if he meet with any one that seemeth to direct him the right way, it betokeneth some friends that will be helpers to him.

Treasure. To dream you find treasure hid in the earth is evil, whether it be little or great; for they open the earth for the dead, as well as for the treasure.

Trees. To dream that you fell trees, signifies loss. To dream you see trees, or are climbing them, signifies

nifies future honour. To see withered trees, deceit. To see trees bearing fruit, signifies gain. To dream you see trees with blossoms, signifies expedition in business. To dream you see yourself changed into a tree, signifies joy and profit. To dream of orange-trees, pomegranate-trees, apple-trees, and pear-trees, has the same signification as their fruits [*which see in the respective letters under which they are placed.*] Pine-trees, black poplars, elms, ashes, and other such-like, are good only for soldiers, joiners, and carpenters; to others they signify poverty, because they are trees without fruit. To dream you see trees dry, rooted up, without leaves, burnt, or thunder-struck, denotes annoy, fear, displeasure and grief.

Trumpet. To dream of a trumpet, to them who would fight, is good, and to them who have lost their servants; but it revealeth secrets, by reason of its great sound; and it killeth the sick: and not only the trumpet signifies trouble in general, but every instrument with which a man may blow.

Turnspit. To dream of one's being a turnspit, if a rich man dreams, it shews he shall be brought to a poor and low condition. But to a poor man it signifies profit.

Tyburn. To dream that you see malefactors executed at Tyburn, shews that some of your acquaintance shall be in danger of undergoing a violent death.

V

VAULTS. To dream of being in hollow vaults, deep cellars, or the bottom of coal-pits, signifies matching with a widow; for he that marries her must be a continual drudge, and yet shall never sound the depth of her policies.

Velvet. To dream you trade with a stranger in velvet, and other fine silks, signifies profit and joy.

Vessels. To dream of vessels, or instruments, signifieth the art of trade, wherein it is used; or, that which one useth to put therein: as tuns, signify wine or oil, heaps of corn, or barley; or such-like things,

somewhat near or equivalent to that whereto it is applied. To dream you embark in a small vessel, signifies sickness.

Victuals. To dream of victuals, and that you eat variety of it, signifies loss: for in dreams victuals and provisions signify the master of the house.

Vine. To dream you see a vine, signifies abundance, riches and fertility: for which we have the example of *Astyages*, king of the *Medes*, who dreamed that his daughter brought forth a vine, which was a prognostick of the grandeur, riches, and felicity of *Cyrus*, who was born of her body after this dream.

Vinegar. To dream that you drink vinegar, signifies sickness.

Violin. To dream one plays, or sees another play upon a violin, or other musical instrument, signifies good news, concord, and a great correspondence between man and wife, master and servant, prince and subjects.

Virgin. To dream you discourse with the *Virgin Mary*, signifies joy and consolation: but a virgin dreaming she has lost her maidenhead, signifies she will give herself up to the first she likes.

Virginals. To dream one plays or sees another play upon the virginals, signifies the death of relations, or funeral obsequies.

Vomit. To dream of vomiting, whether of blood, meat, or phlegm, signifies to the poor, profit; to the rich, hurt; for the first can lose nothing till they have it, but the others having goods already, shall come to lose them.

Vows. To dream you make vows, and offer offerings to God, signifies love.

W

WALLS. In dreams, all sound and firm things, as walls, foundations, and old trees, and stuff of iron, and the load-stone, are significations of surety.

Walking.

Walking. To dream one is walking in the dirt, or among thorns, signifies sickness. To dream one is walking in the water of some torrent signifies adversity and grief. To dream you walk in the night, signifies trouble and melancholy.

Wall-nuts. To dream one sees and eats wall-nuts, or hazle-nuts, signifies difficulty and trouble.

War. To dream of war, and affairs of war, signifies troubles and anger to all, except to captains and soldiers, and such as live by it, for to such it is gain. To chuse men of war, or soldiers to the battle, in your dream, is death to those who are somewhat sick, and often to old folks. To others it is business and anger, change of place, flights, and voyages; to the idle and poor, it signifies work and profit which shall befall them; for he that follows the war, is not idle. To a servant it is honour and estimation.

Washeth. For a man to dream that he washeth or bathes himself in baths or hot houses, signifieth riches, prosperity, and health to the sick. But to dream he washes and bathes himself contrary to the common custom, or use, as in his clothes, is evil, and betokeneth sickness and great anger. It is ill to a poor man, if he dreams he has many to wash him; but to a rich man, it is ill to dream he washeth himself alone, and has nobody to assist him; for to the first it signifies he shall be long sick; but to the last, that he shall come to poverty and want. To dream you are washed with water naturally hot, is a sign of health to the sick, but of hinderance of affairs to the whole. To dream that you wash in fountains, ponds, and current waters, and in fair and clear floods, is good; but not that you swim, for that's a sign of danger and sickness.

Wasps. To dream you are stung by wasps, signifies vexation and trouble by envious persons.

Watch. To dream that in the night one sitteth up, and watcheth in the chamber, signifies to the rich,

great affairs; to the poor, and those that would use any subtilties or deceits, it is good; for the first shall not be without work and gain, and the others, undergoing their attempts with great subtilties, shall come to the height of their enterprize.

Water. They that dream they frequently see others, and do often dip themselves in the water, according to the naturalists, are of a pnegmatick constitution, and subject to defluxions and catarrhs. For a man to dream that he sees water flow from a place where there is no possibility it should come, signifies care, torment, and affliction. If he dreams he hath taken up some of that water, it will be of a long continuance. But if he dreams that the water be dried up and gone, the misfortune will be at an end. To dream one drinks warm water, signifies danger of receiving prejudice by an offended enemy; and the party will be afflicted more or less, according to the degree of the heat of the water; for as fresh water is not a good, so hot or boiling water is a bad sign. If one dreams he hath carried water in a garment, linen cloth, or any other thing, or in a broken vessel that could not hold water, it denotes to the party loss and damage, and that he will be deceived by those to whom he hath intrusted his estate and substance: or else that he will be robbed by his domestick servants. If he dreams that the water he hath drawn into these things is not spilt, then he will preserve his estate, though with much difficulty; but if the water be spilt, he shall lose it. If he dreams he hath hid the vessel and water underground, he will fall to decay, and will be in danger of being made a publick spectacle, and of dying a shameful death. If any one dreams he hath a glass full of water given him, that signifies his speedy marriage, and that he will have children by his wife: for whatsoever is of glass, is applicable to the wife; and the water signifies abundance and fruitfulness. If the glass seems to be broken, and the
water

water not spilt, it signifies the death of the wife; but the life of the child.

Water-mill. To dream of being in a water-mill, signifies that the party shall have great store of business to do; and the mill-dam holding back the water, shews he shall be much troubled with the stone.

Weasel. To dream of a weasel, signifies a bad and wicked wife, says *Artimedorus*. And, says another author, to dream of weasels, shews he shall love some ill-natured woman, by whom he will be ensnared; or some domestick that will cajole his master by subtlety.

Weddings. For a man that is sick, to dream that he is wedded to a maid, shews he shall die quickly. If any one dreams he is wedded to a deformed woman, it signifies discontent: if to a handsome woman, it denotes joy and profit.

Weathers. To dream you see or have many weathers, sheep, she-goats, &c. signifies health and plenty.

Weeping. To dream one weeps and grieves, whether it be for any friend departed, or for any other cause, it is joy and mirth for some good act.

Well. If a young man dreams he draws water out of a clear well, it signifies he will be speedily married to a fair maid, who will bring him a portion: if the water be troubled, he will be disturbed by her, and suddenly fall sick. If he seems to give to others clear well-water to drink, it signifies he will by this maid's means enrich them; but if the water be troubled, he will afflict them. If one dreams he sees his friend fall into a well, it signifies the person whom he dreamed fell into the well, shall die quickly. And if the person dreamed it was either parent, uncle, aunt, or child, or whatever other relation it was, such relation shall soon after die.

Wheat. To dream of eating white bread made of wheat, signifies profit to the rich, and damage to the poor. But on the contrary, to dream of eating coarse bread,

bread, though made of wheat, denotes to the poor, profit and gain; but to the rich, losses.

Whipped. For a man to dream that he is whipped by sentence of the law, he will be rich, honoured and respected for some time.

Whore. To dream that you see or meet a whore, is a sign of joy; but to dream you see the house where she commits her whoredom; foreshews heaviness and ill-luck; because such places are usually full of trouble.

Wife. If a man dreams he sees his wife married to another, signifieth a change of affairs, or else of separation. If a man's wife dreams she is married to any other than her own husband, she shall be separated from him, or see him dead.

Wild Boar. The wild boar in dreams, signifies a pitiless and furious enemy, well furnished with all things necessary. And thus, if any one dreams he hath hunted or taken a wild boar, he will chase or take some enemy that hath the same qualities as the wild boar. If any one dreams he hath the head of a wild boar brought him, newly taken by hunting, it signifies that he will soon obtain his desire of his most powerful enemy.

Wild Horse. To dream of riding upon a wild horse, denotes the person dreaming to be given to rash temerity, or fool-hardiness, which, like a wild horse, doth run away with his rider. To dream you hang by the mane of a wild horse, and sit fast a while, signifies that the person dreaming shall have a desire to keep in the saddle of pre-eminence. But to dream you are thrown out at last, is of a bad signification, and betokens some disastrous fall of fortune.

Winds. To dream of great winds, storms, and showers of rain, is of a bad signification to lovers, and shews they shall be crossed in love: but a married man so dreaming, shall endure a perpetual storm from the never-ceasing clack of his wife's tongue. To dream of gentle words, is good; but violent winds signify wicked and evil people.

Wolf.

Wolf. To dream of the wolf, signifies an avaricious, cruel, and disloyal person; insomuch, that if any one dreams he hath overcome a wolf, he will conquer an enemy that hath the same qualities; and quite contrary, if he dreams he hath been bitten by a wolf, he shall receive prejudice by a cruel and disloyal enemy.

Woman. If a woman dreams she is delivered of a child, and yet is not big with child, it is a sign she will happily accomplish her designs. To dream that a woman labours in child-bed, and that she brings forth a dead child, after she has suffered great pain and anguish, shews that the party dreaming shall labour much for that which will never be accomplished. But if she dream that she brings forth a live child, she will thrive in her designs, but shall be at great trouble and pains to effect it.

Womb. If any one dreams he re-enters his mother's womb, if he be in remote parts, it denotes a speedy return into his native country; but if it be in his own country, it is a sign of death, by which he shall return into the womb of his mother earth.

Wood. To dream that one carries wood upon his back, signifies to the rich, servitude; but to the poor, profit. To dream of a wood, signifies heaviness, fears, and troubles; stripes to servants and malefactors, and hurt to the rich. It is always better to dream that you cross over them, and not to stay there, than that you tarry or slumber in them. To dream of being in a wood, says another learned author, signifies being in love; for love is such a wood, that those who are in it can very seldom find their way out.

Wool. For a man to dream that he has wool upon his head, instead of hairs, signifies long sickness, strange fancies, and also the itch: to dream one trades with a stranger in wool, signifies profit.

Works half finished or imperfect. To dream that works are not done, signifieth evil success of affairs, and it were better not to begin them. *Cilex* making a request to the king, to have the succession of his brother,

brother, dreamed that he sheared a sheep to the middle of her body; and taking a great deal of fleece along with him, awaked, dreaming that he could not obtain to shear the rest. After which dream, he expected to obtain the moiety of his brother's inheritance; but, on the contrary, he neither obtained the moiety, nor any part thereof.

Worms. To dream that a man vomits worms by his mouth, or upon his seat, is to know his enemies, and familiar wrongers, and to overcome them. To dream of little worms, signifies care and anger, and oftentimes displeasure, which a man shall have by his wife and friends.

Wound. To dream you receive a wound, or are wounded in the stomach or heart, to young folks signifies love; to old folks, grief. To dream you receive a wound in the palm of your right hand, signifies debt and war. But new skin recovered in the wound, called a scar, is an end and issue of evils.— If any one dreams that he hath received from any one of his acquaintance a wound with a sword in his body, and blood issue from the wound, he that is wounded, shall receive some kindness from him that wounded him. If one dreams that he is wounded with a sword, in such sort that he is in danger of his life, it is a sign he will receive several courtesies and good turns from him that wounded him, according to the largeness of the wound. If one dreams that his king or prince wounded him with a sword in his anger, it signifies he shall be advanced and honoured by his prince, according to the extremity of his anger. If a king or prince dream that he was wounded standing, with a sword or knife, by one of mean condition, he will be in danger of death or servitude. If a woman dreams she was wounded with a sword, or that she herself, either out of courage, or in her own defence, wounded any, she will be honoured; and if married, have a male child.

Wrestling. To dream of wrestling with one's parents, signifies that one shall be at strife with them: and

and among such as are at strife already, he who dreameth that he is superior, shall vanquish, if they strive not for heritage; for in such a controversy, it were better to be beaten. To dream one wrestles with a stranger, shews danger of sickness: If a man wrestles with a child, and he throw him upon the ground, he shall lose the same friend by death. If he dreams he is beaten, he shall meet with mockery, and be in danger of sickness. It is good for a little child to wrestle with a man, for he shall do great matters, more than one would think. To dream one wrestles with death, betokens sickness or debate, and suits in law with children, or heirs of dead men.

Writing. To dream you are writing letters to your friends, or that you receive letters from them, is allowed by all authors to signify good news. But to dream you write with your left hand, signifies deceit.

D R E A M S.

AT dead of night imperial reason sleeps,
And fancy with her train loose revels keeps:
Then airy phantoms a mixt scene display,
Of what we heard, or saw, or wish'd by day:
For memory those images retains,
Which passion form'd; and still the strongest reigns.
Huntsmen renew the chace they lately run;
And gen'als fight again their battles won:
Spectres and furies haunt the murd'rer's dreams,
Grants or disgraces are the courtier's themes:
The miser spies a thief, or a new hoard,
The cit's a knight, the sycophant a lord.
Thus fancy's in the wild distraction lost,
With what we most abhor, or covet most:
But, of all passions, that our dreams controul,
Love prints the deepest image in the soul;
For vig'rous fancy, and warm blood dispense
Pleasures so lively, that they rival sense.

Such

Such are the transports of a willing maid,
 Not yet by time and place to act betrayed;
 Whom spies, or some faint virtue, force to fly
 That scene of joy, which yet she dies to try;
 Till fancy bawds, and by mysterious charms,
 Brings the dear object to her longing arms;
 Unguarded then she melts, acts fierce delight,
 And curses the return of envious light.
 In such blest dreams Byblis enjoys a flame,
 Which, waking, she detests, and dares not name.
 Ixion gives a loose to his wild love,
 And in his airy vision cuckolds jove,
 Honours and state before this phantom fall;
 For sleep, like death its image, equals all. *Steph.*

In boding dreams Mirmillo spent the night,
 And frightful fantics danc'd before his sight. *Garth.*

But then, if sleep around me nodding flies
 With flaggy wings, and lights upon mine eyes;
 Visions and dreams, compos'd of frightful air,
 The drowsy stranger from my eyelids scare.

Blac. Job.

For dreams and visions are not always vain;
 But often prophecies: they oft forbode;
 And Homer plainly says they come from God.

Dryd. Chau. The Cock and the Fox.

Consult, O king, the prophets of th' event:
 And whence these ills, and what the gods intent,
 Let them by dreams explore; for dreams from Jove
 are sent. }

Dryd. Hom.

— Our morning dreams foreshew
 Th' events of things, and future weal or woe.
 Of Daniel you may read in holy writ,
 Who, when the king his vision did forget,
 Could, word for word, the wondrous dream repeat. }
 Nor less of patriarch Joseph understand,
 Who by a dream enslav'd th' Egyptian land:
 The years of plenty and of dearth foretold,
 When, for their bread, their liberty they sold:

Nor

Nor must th' exalted butler be forgot;
 Nor he whose dream presag'd his hanging lot.
 And did not Cræsus the same death foresee,
 Rais'd in his vision on a lofty tree;
 The wife of Hector, in his utmost pride,
 Dreamt of his death the night before he dy'd:
 Well was he warn'd from battle to refrain:
 But men, to death decreed, are warn'd in vain:
 He dar'd the dream, and by his fatal foe was slain.

Dryd. Chauc. The Cock and the Fox.

As famish'd men, whom pleasing dreams delude,
 Seem to grow full, with their imagin'd food;
 Appease their hunger, and indulge their taste
 With fancy'd dainties, while their visions last;
 Till some rude hand breaks up the flatt'ring scene;
 Awaken'd, with regret, they starve again. *Hopk.*
 As when, asleep, in dreams we think we run,
 Yet, fainting, fall, before the race begun:
 In vain we strive; in vain we think we cry:
 Strength fails our limbs; nor tongue nor voice supply.

Laud. Virg.

Thus gentle dreams our waking thoughts pursue;
 And, one dream pass'd, we slide into a new:
 So close they follow, such wild order keep,
 We think ourselves awake, and are asleep. *Dryd.*

—— When th' eyes, with sleep oppress'd,
 And all the body lies dissolv'd in rest;
 The members seem awake; and, vig'rous still,
 Now o'er a plain, now flood, or shady hill,
 They seem to move; and, ev'n in darkest night,
 They think they see the sun diffuse his light;
 They see him chase the frighted shades away,
 And clear a passage for approaching day:
 They seem to hear a voice, tho' all around
 Deep silence stands, nor bears the weakest sound.

Creech Lucr.

—— Dark dreams,
 Sick fancy's children, have been over-busy,
 And all the night play'd farces in my brain;

But

But 'twas th' effect of my distemper'd blood,
And, when the health's disturb'd, the mind's uneasy.
Osw. Orph.

We always dream : the life of man's a dream,
In which fresh tumults agitate his breast,
Till the kind hand of death unbolts the bars,
Which clog'd the noble and aspiring soul :
Then, then we truly wake. *Hig. Gen. Conq.*

Then all the past will like a vision seem,
Whose images, confus'd, perplex the brain,
And with convulsive terrors fright the mind :
But, when the chearful morn calls up the day,
We wake with joy to find it but a dream.
Hig. Gen. Conq.

O night, more pleasing than the brightest day,
When fancy gives what absence takes away ;
And, dress'd in all its visionary charms,
Restores my fair deserter to my arms !
But when with day the sweet delusions fly
And all things wake to life and joy, but I ;
And if once more forsaken, I complain,
And close my eyes to dream of you again.
Pope. Ovid.

————— Shroud thy hated light,
Thou rising sun, nor summon with such speed
Th' o'erlabour'd world to toils of a new day :
Why, flatter'd mortals, will you wake to cares,
When sleep in kind delusion may divert
Your pensive mind with pleasing images :
A dream sets free the captive ; can restore
Lost fields to soldiers ; to wreck'd merchants wealth.
In dreams the exile visits his sweet home,
And, o'er the sparkling bowl relates at large
His past distresses to his wondring friends :
The lover too, the sad forsaken lover,
May dream, and feign the falsest mistress true.

Tate L. Gen.

Beneath a myrtle shade,
Which love for none but happy lovers made,
I slept ; and strait my love before me brought
Phillis, the object of my waking thought :
Undress'd

Undress'd she came my flames to meet,
While love strew'd flow'rs beneath her feet;
Flow'rs, which, so press'd by her, became more sweet,
From the bright vision's head

A careless veil of lawn was loosely spread:
From her white temples fell her shaded hair;
Like cloudy sun-shine, not too brown, nor fair:
Her hands, her lips, did love inspire;
Her ev'ry grace my heart did fire;
But most her eyes, which languish'd with desire:

Ah, charming fair, said I,
How long can you my bliss and yours deny?
By nature and by love this lovely shade
Was for revenge of suff'ring lovers made:
Silence and shade with love agree:
Both shelter you, and favour me:
You cannot blush, because I cannot see.

No, let me die, she said,
Rather than lose the spotless name of maid:
Faintly methought she spoke; for, all the while,
She bid me not believe her with a smile.

Then die, said I; she still deny'd;
And is it thus, thus, thus, she cry'd,
You use a harmless maid? and so she died.

I wak'd, and strait I knew,
I love so well, it made my dream prove true:
Fancy, the kinder mistress of the two,
Fancy had done, what Phillis would not do:
Ah! cruel nymph, cease your disdain;
While I can dream, you scorn in vain:
Asleep or waking, you must ease my pain.

Dryd. Conq. of Gran. p. 1.

O sea-born goddess with thy wanton boy!
Was ever such a charming scene of joy?
Such perfect bliss! such ravishing delight!
Ne'er hid before in the kind shades of night:
How pleas'd my heart! in what sweet raptures tost!
Ev'n life itself in the soft combat lost!
While breathless he on my heav'd bosom lay,
And snatch'd the treasures of my soul away.

Harv. Ovid.

F I N I S.



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